

Doublure



Ourside

Artistic binding of Vol. 53. (XIc-XIIc A.H. XVIIc-XVIIIc A.D.).

A
DESCRIPTIVE
CATALOGUE OF THE ARABIC, PERSIAN
AND URDU MANUSCRIPTS
IN THE LIBRARY
OF THE
UNIVERSITY OF BOMBAY

By

KHĀN BAHĀDUR
SHAIKH 'ABDU'L-KĀDIR-E-SARFARĀZ

M.A., I.E.S. (Retd.), F.B.U., F.B.B.R.A.S.

*Formerly Professor of Persian. Elphinstone
College, Bombay, and
Deccan College,
Poona*



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TABLE OF CONTENTS

	PAGE
1. Corrections and Additions	vi
2. Preface	vii
3. List of Works described	xvi
4. List of the MSS. classified according to subjects	xxiii
5. Brief Review of the Collection	xxxiii
6. Note on the Technical Details of the Catalogue	xxxviii
I GENERAL REMARKS:	„
1. Description 2. Transliteration	„
3. Vocalization 4. System of Transliteration	xl
II EXPLANATION OF THE SYSTEM OF THE DESCRIPTIVE NOTES:	xlii
1. Numbers 2. Titles	„
3. Dates 4. References to folios in MSS.	„
5. References to other publications	xliii
6. Description of the appearance of MSS.	„
III NOTE ON THE INDEXES:	xliv
7. List of the Collections of Manuscripts to which references are given in this Catalogue	xlv
8. List of Important Abbreviations	liii
9. Notices of the Manuscripts:	
A Government Collection	1
B University Library Collection	263
10. Indexes:	
I Titles of Works	345
II Names of Persons	385
III Names of Scribes	429
IV Places of Transcription	431
V Dates of Transcription	432
11. List of Illustrations:	
1. Artistic Binding of Vol. 53	<i>Frontispiece</i>
2. Autograph of the Persian Poet <i>Šā'ib</i> , facing p. 124	
3. Autograph of the Persian Poet <i>Zuhārī</i> , „ „	170

Corrections and Additions

p. 3, l. 13	for Khwājā	read Khwāja.
p. 30, l. 5	„ Gujrātī	„ Gujarātī.
p. 43, l. 2	„ الدين	„ والدين .
p. 79, l. 24	„ ايجى	„ ايجى .
p. 80, l. 34	„ حسنه	„ حسنيه .
p. 115, l. 17	„ Hāfiz	„ Hafiz.
p. 131, l. 12	„ Muḥammad	„ Maḥmūd.
p. 154, l. 9	„ This <i>Tazkira</i> was	„ After the above notice was writ- ten this <i>Tazkira</i> was
p. 203, l. 5	„ Šādiq	„ Šadīq.
p. 239, ll. 11, 12	„ Marātha	„ Marhata.
p. 244, l. 13	„ Abu'l-Lays	„ Abu'l-Layth.
p. 249, f. note l. 3	„ Khabjī	„ Khaljī.
p. 288, l. 21	„ دروع الواقه	„ الدروع الواقيه .
p. 292, l. 11	„ الحكمة الطب	„ حكمة الطب .
p. 334, l. 7	„ Ardeshir Babegan	„ Ardashīr-e-Bābe- gān.
„ ll. 8, 10, 12	„ Shahpur	„ Shāhpūr.
„ l. 13	„ Ardeshir	„ Ardashīr.
p. 47, l. 6	„ Nūru'llāh	„ Luṭfu'llāh.
„ ll. 26, 27	Omit the last sentence of the paragraph.	
p. 61, l. 2	„ “Dr. Nicholson,”	
	It is regretted that Dr. Nicholson's name should have been included in the list. As a matter of fact he has always held the opinion, based on a close study of the internal evidence, that the <i>Mazharu'l-'Ajā'ib</i> cannot be attributed to 'Attār.	
p. 250, l. 11	for 1178	read 1178 (sic).

PREFACE

This catalogue describes the manuscripts which belong to two collections, namely, the Government collection of Arabic, Persian, and Old Urdu manuscripts located at present* in the Library of the Bombay University and the collection of Arabic and Persian manuscripts belonging to the Bombay University itself. The Government collection contains one hundred and fourteen volumes, comprising one hundred and eighty-one books, some of which are merely fragmentary incomplete copies. This collection is, so far as I am aware, the first Government collection of its kind in this Presidency and contains some very rare and valuable manuscripts. The manuscripts in the University collection, which contains only sixty-two volumes, may be divided into two classes, one dealing with purely Muslim literature and the other with purely Zoroastrian. The former contains forty-two works written in the Arabic character and the latter only twenty written in the same character. Besides these latter, there are also a few manuscripts which relate to Zoroastrian literature, but, as they are not written in the Arabic script, they are not included in this catalogue. They have, however, been listed in the *Catalogue of the University of Bombay*, prepared by Mr. F. K. Banaji, M.A., and published by the University in 1901. Small as the above collections are, they will, it is hoped, form the nucleus of a library which will, in course of time, grow in all respects, as men and money make this possible.

Experience has shown that no research work worthy of the name is possible in any line connected with Muslim history or civilization in this Presidency, without a good collection of

* Since the above was written, the Government of Bombay have very generously transferred their own collection to the University as a permanent loan. Towards the end of last century, the Oriental manuscripts of Dr. Haugh were also transferred to the University Library by the Director of Public Instruction.

Arabic, Persian, and Urdu manuscripts bearing on the subjects. Happily the Bombay Presidency, which comes within the academic jurisdiction of our University, is still rich, very rich indeed, in Arabic, Persian, and Old Urdu manuscripts*. Many of these priceless treasures of learning and art are fast disappearing, which must be deplored as a national loss. It is time that a resolute endeavour was made to prevent this serious drain upon our literary wealth. To gain this end it is necessary that the manuscripts should be acquired, preserved, catalogued, and published. But no success in this direction is possible unless Government are pleased to lend a helping hand in that liberal spirit in which they have financed the collection of about twenty-three thousand Sanscrit manuscripts, now deposited in the Bhandarkar Oriental Research Institute, Poona. With a view to making a small beginning in the direction indicated above,

* It is generally believed that good valuable Arabic and Persian manuscripts do not exist in this Presidency. This belief seems to be due to the fact that the Muslims of the Bombay Presidency are very backward in point of education as compared with their co-religionists of the Punjab and the United Provinces. But a reference to history will show that the belief has no foundation in fact. There were in the past at least four independent Muslim kingdoms in this Presidency, which had their capitals at Hyderabad (Sind), Ahmedabad (Gujarat), Ahmednagar, and Bijapur (Deccan). At each of these centres Arabic and Persian learning received fervid encouragement, and poets and scholars were held in high esteem. Libraries, which contained thousands of valuable manuscripts, were maintained by kings, nobles, divines, and other scholars. Though many of these manuscripts have left their Indian homes and migrated to Europe, a large number of good manuscripts are still to be found, preserved more or less carefully, in almost every large town of our Presidency. The present collection is made up of contributions received from only four places in the Deccan. How rich the Deccan was at one time in these literary treasures is evident from the following remark made by M. Ivanow in the preface to his *Concise Descriptive Catalogue of the Persian Manuscripts in the Collection of the Asiatic Society of Bengal*, Calcutta, 1924, page X: "It is also remarkable that in this collection", which is, to quote M. Ivanow, "one of the largest and most interesting collections in India", "a comparatively considerable number of manuscripts dating from the XIc./XVIIc. come not from the empire of the Indian Timurides, but from the Deccan". Loth's *Catalogue of Arabic MSS. in the India Office* (Lond., 1877), which notices the MSS. of the Library of the 'Adil Shāhs of Bijapur (once located in the Āsār Mahal at Bijapur and subsequently sent to London in 1853), and Stewart's *Catalogue of the Oriental Library of the late Tippoo Sultan of Mysore* (Camb., 1809) also throw considerable light on the quality and quantity of the literary wealth of the Deccan under the Muslims.

از نقش و نگار در دیوار شکسته * آثار پدید است صنایع دکن را

(عرف مع تصرف)

I formulated a scheme in 1917 for the collection, preservation, and editing of Arabic and Persian manuscripts in our Presidency and submitted it to Government, through the proper channel, for their approval and sanction. "It was mainly through "the sympathetic and large-hearted support of Mr. J. G. Covern-ton, I.E.S., C.I.E., then Director of Public Instruction, and "Mr. C. N. Seddon, I.C.S., C.I.E., then Commissioner, C.D., that "the scheme was accepted by Government, and I was enabled "to make a short tour and collect for them a hundred and "fourteen volumes, which embraced a pretty wide range of sub-jects, such as History, Biography, Prose, Poetry, Sufiism, Pro-sody, Mathematics, Astronomy, Falconry, Archery, Translations "from the Sanscrit, Logic, Metaphysics, etc." (See my article entitled *Persian MSS. belonging to the Government Collection now deposited in the Library of the University of Bombay*, published in JBBRAS, Vol. iv, 1928).

Under orders from Government these manuscripts were deposited in the University Library on 9th January, 1928. In August, 1931, the University invited applications for the preparation of a descriptive catalogue of the collection, and I was selected to do the work. I was also asked to include in the collection to be catalogued the Arabic and Persian manuscripts belonging to the University itself. As I was then a Government servant, I had to apply to Government for their permission to undertake the work. They granted the premission towards the end of May, 1932, that is, only about a fortnight before the long summer vacation came to an end and at a time when the Hindu-Muslim riots were at their height in Bombay. These communal disturbances were of such a serious nature that I could not stay in Bombay for the catalogue work without placing my life in jeopardy. The long vacation of 1932, in which I expected to do a great deal of the work, was thus lost to me owing to circumstances beyond my control. During the College term, my ordinary official duties took up all my time, and I could hardly attend to anything else. I had, therefore, to wait

till the next vacation, which commenced in October, 1932. But when it came, I found that, owing to the time limit imposed by the University, I could only work on the catalogue up to 30th November, 1932, that is, for only a part of the winter vacation. As the end of November was fast approaching and a considerable portion of the work was still left undone, I applied for an extension of the period fixed, fully hoping that I should be able to utilize the whole of the next summer vacation in finishing the work. The University kindly complied with my request and extended the period up to the end of June, 1933. But according to the proverb العبد يدبر والله يقدر ("Man proposes and God disposes"), I was laid up in December, 1932, with a severe attack of *sciatica*, which made it extremely difficult for me to move about and do my work. Owing to this sudden illness, I went on leave with effect from 17th March, 1933, and practically remained confined to bed for a long time. Bedridden as I was, I managed to carry on the work. In addition to the handicap placed by my prolonged illness upon my efforts to push the work through, I had to contend with a variety of other difficulties, such as want of time, dearth of materials, lack of facilities, and greatly impaired health and energy. But it is a matter for gratification that, in spite of almost insuperable difficulties, I have succeeded in bringing the work to completion. In the peculiar circumstances in which I had to do it, original research on a large scale was out of the question. This is left for those who can afford to spare the time and the energy which work of this kind demands.

In describing the manuscripts I have always had regard to the requirements of the research student and have exerted myself to make the catalogue a book of practical service to him. My chief object being the attainment of the greatest amount of practical utility, superfluity appeared to me preferable to deficiency. With this object in view and in order to conduct the research student as quickly as possible to the object of his search, I have, while giving references to other copies of a work, mentioned first those that are lying nearer home, that is, in

the libraries of Bombay itself. Then are mentioned those that are available at other places in India. These are followed by those in Iran, or to be more exact, in Tehran; and lastly come those in the libraries of Europe. It is hoped that references to manuscripts belonging to the Mullā Fīrūz Library, Bombay, the 'Jāme' Masjid Library, Bombay, the Library of the Bombay Branch of the Royal Asiatic Society, the Bhandarkar Oriental Research Institute, Poona, the magnificent State Library at Hyderabad (Deccan), the Subhanallah Library of Aligarh University, the State Library at Rampur (U.P.), and several other libraries will especially prove useful to our students, since no references to them are to be found in any of the existing catalogues of M. Ivanow set before me as a model by the University. Besides the above collections, there are many others in India, of which no catalogues have yet been published. To mention only a few, there are the excellent collections of the Nadwatu'l-'Ulamā (Lucknow), Mawlawī 'Abdu'l-Bārī of Farangī Mahal (Lucknow), Nawwab Ṣadr Yār Jang Bahādur Mawlawī Ḥabibu'r-Raḥmān Khān Shirwānī of Bhikampūr (Aligarh), His Highness the Nawab of Bhopal, and Sir Sālār Jang Bahādur of Hyderabad (Deccan). In our own Presidency there are a number of Arabic, Persian, and Old Urdu manuscripts lying uncatalogued in private and public collections. As soon as I am left a little at leisure, I intend to publish at least hand-lists of them, if not catalogues, in our University Journal.

In accordance with the instructions of the University Syndicate, this catalogue has been modelled, on the lines of M. Ivanow's catalogues. But I have taken the liberty of making a very slight change in the transliteration of only three letters of the alphabet. The interests of scientific accuracy and practical utility have rendered this departure from the system which is followed in the abovementioned catalogues necessary. The reason for this is explained in the "Note on Technical Details".

I have steadily kept in view the main purpose of a descriptive catalogue, namely, the delineation of the internal and

external features of the manuscripts. But to meet the requirements of the advanced student, I have not infrequently exceeded the limits set by mere description and added, wherever possible, such information as will be of use to him for higher literary criticism and materially help him in research work. In doing so, I have at times differed from the views expressed or statements made by scholars like Dr. Rieu, Dr. Ethè, Prof. Theodor Nöldeke, Prof. E. G. Browne, Dr. Nicholson, M. Ivanow, and others, whose labours have undoubtedly placed Persian literature under a deep debt of gratitude and from whose writings I have always derived most valuable help and guidance. For example, I may refer to the question of the genuineness of the *Diwān-e-Ibn-e-Yamīn* (see Vol. 23), supposed to have been "lost" by some of the Eastern and Western scholars, or of the authorship of the *Mazharu'l-'Ajā'ib* (Vol. 24), attributed by Western scholars to the great Sufi poet 'Aṭṭār, or of the authorship of the "*Nāma-e-Khiyālāt*" (Vol. 12), or of that of *Yūsuf Zulaykhā*, which, according to a number of European Orientalists, was composed by the great Firdawsī. In the case of each of the first three books, I have proved from internal evidence that it is impossible to accept the views of the Orientalists, while in the case of the fourth, I have contented myself with merely indicating the source in which the opposite view is not only expressed, but established beyond doubt. It was in cases like these that I did not think it advisable to keep within bounds, and the object aimed at will, it is hoped, be considered a sufficient justification for the transgression.

لذیذ بود حکایت درازتر گفتم * چنانکه حرف عصا گفت موسی اندر طور

Many of our advanced students and such of the general public as wish to carry on research in Muslim history and literature, especially with reference to the Deccan, do not generally know where collections of Arabic, Persian, and Old Urdu manuscripts exist in India and outside. To furnish them with some information on this point also, I have given in this catalogue a list of those collections to which references are given in this work.

The work of compiling the catalogue was completed and the manuscript of it was ready for the press by the end of June, 1933, but orders for the printing of it could not be placed with Messrs. Sharafuddin and Sons of Bombay till the beginning of January, 1935. During this interval spade-work in connexion with the printing of the catalogue had to be done. After the University had accorded their sanction to the printing and publication of it, the matter that presented the greatest difficulty was to find a press which possessed founts of elegant Persian type and of English type with the required diacritical marks. This difficulty was at last got over by the above firm undertaking to import the best kind of the types required from England and Germany. During this intervening period, fifty-four more manuscripts (including the latest additions to the University Library) were placed in my hands to be described and included in the catalogue, the press-copy of which was, as stated above, ready for publication by the end of June, 1933. While I was working on these additional manuscripts and the sheets of the catalogue were passing through the press, I came across very recent publications—European, Indian, and Persian—bearing on the works and the authors noticed in the catalogue. These have been utilized and the information culled from them has been included in the body of the notices themselves, as it is thought that it will be practically more useful in its present position than if presented in detached footnotes.

I must here gratefully acknowledge the generous help received, from time to time, from Mr. R. V. Sabnis, the expert Librarian of the University, and from his experienced Assistant, Mr. Bhonsule, B.A. These officers are ever ready to make themselves useful to all those who avail themselves of the University Library. But for the help rendered by the veteran Librarian, I should hardly have been able to cope with the work under the depressing conditions mentioned above. My heartiest thanks are also due to my esteemed friend, Khan Saheb S. Bakar Ali, B.E.S. (Retired), from whom I have received much valuable help. He has, from his innate love of learning, always encouraged

me in my literary work. Besides, he has, at great personal inconvenience, gone through the catalogue, in its manuscript form, and made many illuminating suggestions for the improvement of it. He has also very carefully read through the proofs. I also beg to express my very great obligations to the University for their kindness in giving me an opportunity to prepare this Descriptive Catalogue, of about two hundred and fifty manuscripts written in three different languages—Arabic, Persian, and Old Urdu. I am fully aware of its errors and defects; many of those noticed by me have been removed. But in a work of this kind, many must remain undetected. With regard to them I can only repeat what the learned Qāzī ‘Abdu’r-Raḥīm of Baysān said in reply to the adverse criticism passed upon his writings by the celebrated Arabic stylist and historian, ‘Imādu’d-Dīn al-Kātib of Iṣfahān:

قد وقع لى شيء وما أدري أوقع لك أم لا، وهو أن الانسان لا يكتب كتاباً في يومه الا يقول في غده «لو غُيِّرَ هذا لكان أحسن، ولو تُرِكَ ذلك لكان أولى، وهذه عبرة عظيمة وحجة مستقيمة على استيلاء صفة النقصان على طبيعة الانسان.

(“Verily I have realised one thing, and I do not know “whether you have realized it or not. And it is this, that “indeed man writeth not anything today, but sayeth, with reference to it, the next day, ‘Had this been changed, forsooth, “‘it would have been better; and had that been deleted, verily “‘it would have been the best.’ And this is a great lesson “and proof positive of the predominance of deficiency over the “nature of man.”)

Circumstanced as I was, I can only say with the poet:

غلام همت آن عارفان با کرم * که یک صواب بینند و صد خطا پوشند

Before concluding this brief preface, I must offer my cordial thanks to the firm of Messrs. Sharafuddin and Sons, the well-known Arabic Booksellers and Proprietors of the *Qayyimah Press*, Bombay. They have generously and cheerfully given me

much valuable advice on all matters connected with the printing of the catalogue. Though they were hard pressed for time and had to struggle with difficulties inherent in Oriental typography, they have succeeded remarkably well in executing the work. The expert advice given by Mr. Muhammad Abbamiyan, formerly Manager of the *Hilal Press*, Bombay, has helped greatly in improving the general get-up of the catalogue. I am grateful to him also. This *magnum opus* of the firm is a marvel of excellence. The Persian type, which was imported from Germany, is the best available in Bombay. The English type, with the required diacritical marks, was obtained from England. The University authorities desired that good paper of Indian manufacture should be used. Accordingly the best Featherweight paper of Bengal was selected. It shows clearness of impression which leaves hardly anything to be desired. This production of the firm will, it is confidently hoped, redound greatly to their credit.

نقش مطبوع تو بر روی ورق دیدم وگفت * سالها قبله صاحب نظران خواهد بود

SHAIKH 'ABDU'L-KĀDIR.

Poona, April, 1935.



List of Works described in this Catalogue

Government Collection.				Vol.	Bk.	Title	Page
Vol.	Bk.	Title	Page				
		مجموعه نه رسائل قافيه	1	10,	18	رياض الانشاء	29
		و عروض		11,	19	ليلاوتى	30
1,		رساله در قافيه	2	12,	20	'نامه خيالات'	33
	1	رساله در علم قوافى	3	13,	21	انتخاب از منتخب حديقہ	35
	2	رساله در علم قوافى	6	14,	22	قصائد مشربى	37
	3	رساله عروض سيبى	7	15,	23	مفتاح شكار	39
	4	حدائق الحقائق	9	16,	24	ديوان راهب	40
	5	قصيده مصنوعه	13		25	تحفه سامى	41
	6	انيس العشاق	15	17,	26	اشجار و اثمار	42
	7	قصيده مصنع	16	18,	27	سحر حلال	47
	8	تحفه الشعراء	17	19,	28	وقايع نعمت خان على	48
	9	رساله فى فن العروض	18	20,	29	نزهة الارواح	51
2,	10	مطالع الانوار	19		30	زاد المسافرين	52
3,	11	پنجهى باچا	21			رساله ملا عبد الغفور	53
4,	12	نزهة الملوك	22	21,	31	لارى	
5,	13	نسخه عالمگيرى	25	22,	32	ديوان كمال خجندى	54
6,	14	مؤيد الفضلاء	26	23,	33	ديوان ابن يمين	„
7,	15	تاريخ احمد شاه درانى	„	24,	34	مظهر العجائب	60
8,	16	شرح رساله معما	27	25,	35	هشت بهشت	65
9,	17	تاريخ فرشته		26,	36	هفت اقليم	67

XVII

Vol.	Bk.	Title	Page	Vol.	Bk.	Title	Page
27,	37	دیوان نصرت	109	58		رسالة رموزات	134
	38	دیوان غنی	110	59		رسالة كشف الاذکار	135
28,	39	'منشآت شاهنواز خان'	"	60		رسالة هدايت الطريقه	136
29,	40	انتخاب مثنوی	113	61		مرآة المحققين	"
30,	41	عروس عرفان	114	37,	62	بهارستان	137
31,	42	'معراج نامه'	116	38,	63	صد میدان	138
	43	'وجود نامه'	"	64		واردات	139
	44	'علی نامه'	"	65		کنز السالکین	"
	45	لورک و مینا	117			پرده حجاب، حقیقت	140
	46	تمثیل آدمی و دنیا	"	66		ایمان	"
	47	شفاعت نامه	118			رسالة سوال از دل از	"
32,	48	شرح مختصر الطحاوی	"	67		جان جواب	"
		شرح حسن جلبي بر شرح	122	68		الهی نامه	141
33,	49	عقائد النسفی	"	69		قلندر نامه	"
34,	50	کلیات صائب	124	70		محبث نامه	142
35,	51	دیوان آرزو	127	39,	71	زاد المسافرين	"
36,	52	تحفة نصایح	129	40,	72	شرح کبری از عصام	144
		پند نامه سعدی	132			شرح کبری از ابو البقا	"
	53	(= کریم)	"	41,	74	حسن و دل	145
	54	فقر نامه	"	42,	75	مجموعه جعفری	148
	55	نظم بزبان دکنی	133	43,	76	مخزن شعراء	150
	56	تاج الحقائق	"	77		مرآة الحسن	154
	57	رسالة مرآة الحقائق	134	78		سراپای مهری	155

Vol.	Bk.	Title	Page	Vol.	Bk.	Title	Page
		"رسالة سوال وجواب"	155		100	رسالة جام جهان نما	181
44,	79	عطار			101	سوالات حسینی	182
	80	اسرار الوحي	157		102	آئینه حقایق نما	184
	81	لوامع	"	57,	103	طرب المجالس	"
	82	شرح يك بيت حافظ	158	58,	104	ديوان برهمن	185
45,	83	اسمار الاسرار	"		105	ديوان عبد الرزاق	187
46,	84	مقصد اقصى	160		106	پند نامه عطار	"
	85	فالنامه	"		107	نظم كاغذ	188
	86	"رقعات امير خسرو"	161		108	ديوان محمود	"
47,	87	تفسير الكواشي	162	59,	109	روائع	189
48,	88	گلشن راز	"	60,	110	اكبر نامه حميد	190
	89	گلشن توحيد	167	61,	111	بحر الجواهر	191
49,	90	ديوان ناصر علي	168	62,	112	يباض غزليات	192
	91	ديوان غني	169	63,	113	ديوان ظهري	193
50,	92	ديوان ظهري	170	64,	114	ديوان ظهري	"
51,	93	تاريخ النى	172	65,	115	قصائد عرفى	194
52,	94	مفرح القلوب	174	66,	116	ديوان آصنى	196
		حالتنامه يا گوى	176	67,	117	راماين	"
53,	95	و چوگان		68,	118	ديوان جلال اسير	197
54,	96	المشروع المروى	178	69,	119	ديوان ناصر علي	198
55,	97	مفاتيح الاعجاز	179			منشآت ابو الفتح	"
56,	98	رسالة صوفيه	180	70,	120	گيلانى	
	99	ضمير الانسان	181	71,	121	كلييات سلمان ساوجى	199

Vol.	Bk.	Title	Page	Vol.	Bk.	Title	Page
72,	122	سرو آزاد	200		144	محفل العارفين	226
		قصيده برده و منظومه	203	85,	145	جواهر خسته	227
73,	123	برده		86,	146	كيفيت جنگ كابل	228
74,	124	سوز و گداز	206	87,	147	لطايف و ظرايف	229
	125	جنگ نامه از غنى	208	88,	148	در المجالس	230
	126	مثنوى ملا بزمى	210	89,	149	لطيفه فياضى	231
75,	127	واجب الحفظ	211	90,	150	عين العاشقين	232
76,	128	قصه حاتم طائى	212	91,	151	اجوبه منيرى	233
	129	انتخاب آرايش محفل	214			ديوان سالك يزدى ،	234
77,	130	حاشيه عبد العلى	215	92,	152	انتخاب	235
78,	131	ارشاد الطالبين	217		153	ديوان لذتى ، انتخاب	236
79,	132	اقسام موحدان	218		154	ديوان هندو ، انتخاب	237
	133	نشاط العشق	219			ديوان جلال اسير ،	238
	134	رساله عين القضاة	220		155	انتخاب	239
80,	135	سبعيات	221	93,	156	مونس الاحباب	240
	136	شرف العلماء	222	94,	157	مجموعه ميرزا مهديخان	241
81,	137	ويسه ورامين	223	95,	158	يابض سنوات	242
82,	138	مجموعه خطوط	224	96,	159	تعداد سلسله افغانان	243
83,	139	رساله در نجوم	225			احوال مرهشه	244
	140	رساله در كيفيت بروج	226	97,	160	سيواجى	245
84,	141	ديوان احمد جام	227			سرشكن مشركان	246
	142	زاد المسافرين	228	98,	161	كفر	247
	143	گل و مل	229	99,	162	لطايف معنوى	248

Vol.	Bk.	Title	Page	Volume	Title	Page
100,	163	رساله تیر اندازی	241		منتخب شاهنامه	267
101,	164	مختصر القدوری	242	IV	(شمشیر خانی)	
102,	165	شرح وقایه	243	V	فرهنگ جهانگیری	268
103,	166	بستان العارفين	244	VI	تاریخ احمد شاه درانی	269
104,	167	ده مجلس	245	VII	شرح سکندر نامه	271
105,	168	دیوان هندو	246	VIII	مصباح الظلم	272
106,	169	کلیات انوری	248	IX	لیلاوتی	273
107,	170	خزینة الاعداد	249		قصائد عرفی و منطق	
108,	171	تحفة العراقین	250	X	الطیر	
109,	172	شرح حکمة العین	252	XI	تذکره الشعراء	274
110,	173	محمود و ایاز	253	XII	سنگهاسن بتیسی	276
111,	174	حديقة سنائی	255	XIII	نل دمن	278
112,	175	مطول	255	XIV	منشآت طغرا	279
113,	176	تیمور نامه از هاتقی	256	XV	عیار دانش	281
	177	لیلی و مجنون	257	XVI	اخوان الصفا	283
114,	178	رساله قوشچی	258	XVII	کتاب الاختلاج	285
	179	تشریح الافلاک	259		داستان رستم و اکوان	
	180	الملخص	260	XVIII	دیو و اسفندیار	
	181	تحفة الاستاد	260	XIX	اسفندیار نامه	286
University Library Collection.				XX	داستان رستم و اسفندیار	
				XXI	بهمن نامه	287
I		مرآة احمدی	263		ظفر نامه یا دانشنامه	
II		واقعات بابری	265		ابو زرجمهر	
III		تفسیر حسینی	266	XXII		

Volume	Title	Page	Volume	Title	Page
XXIII	دروع الواقیه	288		رساله در باب پرهیز	315
XXIV	فردوسیۀ طغرا	290	XLIV	نسا و افرینگان ربتوان	
XXV	فرامرز نامه	291	XLV	دعای نکاح	316
XXVI	گلستان	"	XLVI	مجموعه مشتمل بر	"
XXVII	الحکمة الطب	292		(۱) قصه دختر موبد	"
XXVIII	جهانگیر نامه	"		به خرس دادن	
XXIX	داستان کاموس کشانی	293		(۲) پرسش زرتشت	317
XXX	داستان کاؤس	294		به نیکی کارها	
XXXI	کاؤس نامه	"		(۳) بیان فرضیات	"
XXXII	بهکود گیتا	"		گذاردن	
XXXIII	پند نامه سعدی	295		(۴) قصه درویش	"
	داستان رستم	"		و گنج زر	
XXXIV	واسفندیار			(۵) روایت برزو	318
XXXV	سکندر نامه	296		(۶) زرتشت نامه	"
XXXVI	شاهنامه	299		(۷) چنگرنگهاچه نامه	319
XXXVII	شاهنامه	310		(۸) پاره از بندش	"
XXXVIII	شاهنامه بختاور خانی	311		(۹) پاره از روایت	"
XXXIX	سهراب نامه	312		(۱۰) پاره از روایت	"
	تاج نامه نوشیروان	313		(۱۱) پرسش نوشیروان	320
XI.	عادل			از موبدان	
XLI	اختصار کنز اللغة العربیه	"		پند و نصیحت	
XLII	تحفة الاحرار	314	XLVII	قصه سنجان	"
	Zoroastrian Literature.		XLVIII	مجموعه مشتمل بر	"
XLIII	آفرین شش گنبار	315			

Volume	Title	Page	Volume	Title	Page
	(۱) نظم‌ها در صفت	322	LIV	روایت دینی	332
	جاماسپ ولایتی			احوال صبر و شکیب	333
	(۲) پرسش از حقیقت‌های	323	LV	آدر باد	
	دین و دنیا		LVI	صد در بحر رمل	334
	(۳) آیات دعاها از بهر	"		صد در بحر طویل	335
	نیک نامی جی جی بهائی			وداستان جنگ رستم	
	(۴) صفت سی و سه فرشته	"	LVII	با اسفندیار	
XLIX	پتیت ایرانی	"	LVIII	صد در نظم	337
L	پتیت ایرانی	324	LIX	صد در نظم	338
LI	روایت داراب هورمزیار	"	LX	وصف امشاسفندان و غیره	"
LII	روایت هفتاد و هشت	329		تأثیر عطسه زدن و سخن	340
	زرتشت نامه و روایت	331	LXI	کلاغ	
	هفتاد و هشت پرسش		LXII	اردویراف نامه	341
LIII	و پاسخ				



List of the Manuscripts classified according to subjects

Religion :

Page	Title
<i>Commentaries on the Qur'ān:</i>	
266	تفسير حسيني
161	تفسير الكواشي
<i>Traditions, Moral Precepts, etc.:</i>	
244	بستان العارفين
	پند نامه سعدی (= کریم)
132, 295	
187	پند نامه عطار
129	تحفه نصائح
287	دانشنامه ابوزرجمهر
288	دروع الواقیه
219	سبعیات
219	شرف العلماء
118	شفاعت نامه
	ظفر نامه،
<i>See</i> دانشنامه ابوزرجمهر	
<i>Controversy :</i>	
239	سرشکن مشرکان کفر

Religion, (Contd.):

Page	Title
<i>Theology and Law :</i>	
157	اسرار الوحي
122	شرح حسن جلبي
118	شرح مختصر الطحاوی
243	شرح وقایه
242	قدوری
<i>See</i> مختصر القدوری، قدوری	
271	مصباح الظلم
<i>Sufiism :</i>	
184	آئینه حقایق نما
231	اجوبه منیری
215	ارشاد الطالبین
158	اسمار الاسرار
217	اقسام موحدان
141	الهی نامه
35	انتخاب از منتخب حدیقه
113	انتخاب مشوی معنوی
140	پردہ حجاب

Sufiism, (Contd.):

Page	Title
187	پند نامه عطار
19	پنجهی باچا
133	تاج الحقایق
314	تحفة الاحرار
117	تمثيل آدمی و دنیا
181	جام جهان نما
227	جواهر خمسہ
253	حديقة سنائی
	حديقة سنائی ، انتخاب
35	از منتخب
145	حسن و دل
229	در المجالس
209	رباعیات ابو سعید ابو الخیر
	رساله جام جهان نما
See	جام جهان نما
134	رساله رموزات
211	رساله روح و حسن و عشق
180	رساله صوفیه
218	رساله عین القضاة همدانی
135	رساله کشف الازکار
134	رساله مرآة الحقایق
136	رساله هدايت الطريقه
138	رسائل، عد الله انصارى

Sufiism, (Contd.):

Page	Title
189	روائح
52, 142, 225	زاد المسافرين
	سلسلة الذهب ، شرح بعضی
53	ایات از ،
182	سوالات حسینی
140	سوال از دل از جان جواب
155	سوال و جواب عطار
218	شرح غوثیه
138	عد میدان
114	عروس عرفان
231	عین العاشقین
132	فقر نامه
141	قلندر نامه
See	کشف الازکار ، رساله
139	کنز السالکین
167	گلشن توحید
162	گلشن راز
	گلشن راز ، شرح ،
See	مفاتیح الاعجاز
113	مثنوی معنوی ، انتخاب
	مثنوی معنوی ، شرح ،
See	لطائف المعنوی
142	محبت نامه

Sufiism, (Contd.):

Page	Title
226	محفل العارفين
See	رساله ، مرآة الحقائق
136	مرآة المحققين
60	مظهر العجائب
	مفاتيح الاعجاز = شرح
179	گلشن راز
160	مقصد الاقصى
273	منطق الطير
51	نزهة الارواح
218	نشاط العشق
139	واردات
See	رساله ، هدايت الطريقه

History :**General :**

172	تاريخ النبی
-----	-------------

The Prophet & His Successors :

18	مطالع الانوار
----	---------------

The Afghans :

190	اکبر نامه
26, 269	تاریخ احمد شاه درانی
238	تعداد سلسله افغانان
228	کیفیت جنگ کابل

History, (Contd.):

Page	Title
------	-------

India :

239	احوال مرهله سیواجی
212	انتخاب از آرایش محفل
237	یاض سنوات
27	تاریخ فرشته
208	جنگ نامه عالمگیر با دارا
234	مجموعه مرزا مهدی خان
263	مرآة احمدی
265	واقعات بابری

Persia :

299, 310	شاهنامه فردوسی
311	شاهنامه ، منتخب بختاور خانی
267	شاهنامه ، منتخب شمشیر خانی

Timur :

256	تیمور نامه هاتنی
-----	------------------

Turkey :

65	هشت بهشت
----	----------

Historical Documents :**Letters :**

29	ریاض الانشاء
223	فرمان جهانگیر
230	لطیفه فیاضی
222	مجموعه خطوط لشکری وغیره

Historical Documents, (Contd.):

Page	Title
198	منشآت ابو الفتح كيلانى
110	'منشآت شاهنواز خان'
279	منشآت طغرا
22	نسخة عالمكبرى

Chronicles :

48	وقائع نعمت خان على
----	--------------------

Biography :**The Prophet and his****Successors :**

18	مطالع الانوار
245	ده مجلس

Saints :

181	ضمير الانسان
-----	--------------

'Alawis :

178	المشرع المروى
-----	---------------

Persian Poets :

41	تحفة سامى
274	تذكرة الشعراء دولتشاهى
200	سرو آزاد
67	هفت اقليم

Rekhta Poets :

150	مخزن شعراء
-----	------------

Nobles :

148	مجموعة جعفرى
-----	--------------

Romances & Tales :

Page	Title
229	در المجالس
276	سنگهاسن بتيسى
206	سوز و گداز
184	طرب المجالس
281	عيار دانش
212	قصه حاتم طائى
229	لطائف و ظرائف
174	مفرح القلوب
21	نزهة الملوك

Ornate Prose, Poetics, Rhetoric, & Logographs :**Ornate Prose :**

161	'رقعات. امير خسرو'
29	رياض الانشاء
47	سحر حلال
184	طرب المجالس
290	فردوسية طغرا
291	گلستان سعدى
198	منشآت ابو الفتح كيلانى
279	منشآت طغرا
33	'نامه خيالات'
21	نزهة الملوك
48	وقائع نعمت خان على

Ornate Prose, Poetics, Rhetoric, & Logogriphs, (Contd.):

Page	Title
<i>Poetics & Rhetoric :</i>	
13	انيس العشاق
16	تحفة الشعراء
7	حدايق الحقائق
3	رساله در علم قوافی
2	رساله در قافیه
6	رساله عروض سینی
17	رساله فی فن العروض
15	قصیده مصنع
9	قصیده مصنوعه
255	مطول

Logogriphs :

26	شرح رساله مبعی
----	----------------

Poetry :

286	اسفندیار نامه
35	انتخاب از منتخب حدیقه
113	انتخاب مشوئی معنوی
287	بهمن نامه
192	یاض غزلیات
19	پنجهی باچا
	پند نامه سعدی (= کریمیا)
132, 295	

Peotry, (Contd.):

Page	Title
187	پند نامه عطار
313	تاج نامه نوشیروان عادل
314	تحفة الاحرار
250	تحفة العراقيين
129	تحفة نصائح
208	ترکیب بند اعتقادیه از متین
117	تمثیل آدمی و دنیا
256	تیمور نامه از هاتنی
208	جنگ نامه عالمگیر با دارا
116	جنگ نامه علی با جنی
292	جهانگیر نامه
176	حال نامه = گوی و جودان
253	حدیقه الحقیقه
	حدیقه الحقیقه ، انتخاب
35	از منتخب
145	حسن و دل
	داستان رستم و اسفندیار
286, 295	
285	داستان رستم و اکوان دیو
293	داستان کاموس کشانی
294	داستان کاؤس
127	دیوان آرزو

Poetry, (Contd.):

Page	Title
196	دیوان آصفی
54	دیوان ابن یمین
224	دیوان احمد جام
185	دیوان برہمن
197	دیوان جلال اسیر
233	دیوان جلال اسیر، انتخاب
	دیوان حافظ، شرح بیت از،
	See شرح
40	دیوان راہب
232	دیوان سالک یزدی، انتخاب
199	دیوان سلمان ساوجی
124	دیوان صائب
	دیوان صائب
211	(= واجب الحفظ)
170, 193	دیوان ظہوری
187	دیوان عبدالرزاق
110, 169	دیوان غنی
54	دیوان کمال خجندی
233	دیوان لذتی، انتخاب
188	دیوان محمود و ایاز
168, 198	دیوان ناصر علی
109	دیوان نصرت

Poetry, (Contd.):

Page	Title
246	دیوان ہندو
233	دیوان ہندو، انتخاب
196	راماین
209	رباعیات ابوسعید ابوالخیر
52, 142, 225	زاد المسافرین
155	سراپای مہری
296	سکندر نامہ
	See سکندر نامہ، شرح، شرح
	سلسلۃ الذہب، شرح بعضی
	See آیات از، شرح
209	سوال و جواب ساغر و مینا
155	سوال و جواب عطار
296	سوز و گداز
312	سہراب نامہ
299, 310	شاہنامہ فردوسی
	شاہنامہ، منتخب
267	(= شمشیر خانی)
	شاہنامہ، منتخب
311	(= بختاور خانی)
	شرح بعضی آیات سلسلۃ
	الذہب (= رسالہ
53	ملاعبد الغفور لاری)

Poetry, (Contd.):

Page	Title
271	شرح سکندر نامه
157	شرح قصیده ابن فارض
137	شرح گلستان (= بهارستان)
	شرح گلشن راز (= مفاتیح
179	الاعجاز)
	شرح مثنوی معنوی (=
240	لطائف المعنوی)
158	شرح يك بيت حافظ
118	شفاعت نامه
209	شمع و پروانه
See	علی نامه، جنگ نامه علی باجنی
192	غزلیات، ییاض
291	فرامرز نامه
248	قصاید انوری
194, 273	قصاید عرفی
37	قصاید مشربی
	قصیده ابن فارض، شرح
See	شرح
203	قصیده برده
	قصیده تحفه نصائح
See	تحفه نصائح
209	قصیده ظهوری

Poetry, (Contd.):

Page	Title
294	کاؤس نامه
132, 295	کریم
248	کلیات انوری
199	کلیات سلمان
124	کلیات صائب
167	گلشن توحید
162	گلشن راز
See	گلشن راز، شرح، شرح
226	گل و مل از بهجتی
176	گوی و چوگان = حال نامه
117	لورک و مینا
257	لیلی و مجنون هاتقی
See	مثنوی سراپای مهری، سراپا
209	مثنوی شمع و پروانه
253	مثنوی محمود و ایاز
154	مثنوی مرآة الحسن
113	مثنوی معنوی، انتخاب
See	مثنوی معنوی، شرح، شرح
210	مثنوی ملا بزی
226	محفل العارفین
208	مرثیه از محتشم
210	مستزاد از شمس تبریز

Poetry, (Contd.):

Page	Title
60	مظهر العجائب
116	معراج نامه
273	منطق الطير
203	منظومه برده
116	معراج نامه
234	مونس الاحباب
188	نظم كاغذ
278	نل دمن فيضي
	واجب الحفظ (= انتخاب)
211	ديوان صائب
116	وجود نامه
220	ويسه و رامين
208	هفت بند ملاي كاشي

Mental Sciences and Lexicography:*Philosophy:*

283	رسائل اخوان الصفاء
-----	--------------------

Logic:

144	شرح كبرى از ابو البقا
144	شرح كبرى از عصام

Metaphysics:

214	حاشية عبد العلي
252	شرح حكمة العين

Mental Sciences and Lexicography, (Contd.):

Page	Title
------	-------

Mathematics:

249	خزينة الاعداد
30, 272	ليلاوتى

Astrology:

42	اشجار و اثمار
224	رساله در كيفيت بروج
223	رساله در نجوم
160	فالنامه

Astronomy:

260	تحفة الاستاد
258	تشرح الافلاك
257	رسالة قوشجي
259	الملخص

Medicine:

191	بحر الجواهر
292	حكمة الطب

Lexicography:

313	اختصار كنز اللغة العربية
191	بحر الجواهر
208	فرهنگ جهانگیری
25	مؤيد الفضلاء

Arts and Sports:*Archery:*

241	رسالة تير اندازی
-----	------------------

Arts and Sports, (Contd.):

Page

Title

Falconry :

39

مفتاح شكار

Divination :

340

تأثير سخن كلاغ

340

تأثير عطسه زدن

160

فالنامه

285

كتاب الاختلاج

Translations from Sanscrit :

294

بهكود كينا

196

راماين

276

سنگهاسن بتیسی

30, 272

لیلانوی

134

مرآة الحقایق

174

مفرح القلوب

Books in the Arabic Language :

313

اختصار كنز اللغة العربية

283

اخوان الصفا

157

اسرار الوحي

191

بحر الجواهر

244

بستان العارفين

258

تشریح الافلاك

161

تفسير الكواشي

214

حاشية عبد العلي

292

حكمة الطب

Books in the Arabic Language, (Contd.):

Page

Title

288

الدروع الواقية

219

سبعيات

122

شرح حسن جلبي

252

شرح حكمة العين

118

شرح مختصر الطحاوي

219

شرف العلماء

181

ضمير الانسان

242

قدوری

203

قصيدة البردة

178

المشروع المروي

255

مطول

259

الملخص

Books in Hindustani (end of the XVIIIth and beginning of the XIXth Century) :

212

انتخاب آرایش محفل

Books in Dakhni (Old Urdu, from the Middle of the XVIIth to the Middle of the XVIIIth Century) :

19

پنجهی باچا

133

تاج الحقایق

117

تمثيل آدمی و دنیا

116

جنگ نامہ علی باجنی رعد

224

رسالہ در کیفیت بروج

118

شفاعت نامہ

Books in Dakhni (Old Urdu, from the Middle of the XVIIth to the Middle of the XVIIIth Century), (Contd.):

Page	Title
135	کشف الاذکار
117	لورک و مینا
116	معراج نامہ
133	نظم در زبان دکھنی
116	وجود نامہ

Zoroastrian Literature :

	ایات دعاها از بہر نیک
323	نامی جی جی بہائی
333	احوال صبر و شکیب آذرباد
341	اردویراف نامہ
315	آفرینگان رہتوان
315	آفرین شش گہنبار
319	بندہش
317	بیان فرضیات گذاردن
323, 334	پتیت ایرانی
323	پرسش از حقیقتہای دین و دنیا
339	پرسش زرتشت
317	پرسش زرتشت بہ نیکی کارها
340	پرسش و پاسخ در باب درون
	پرسش نوشیروان از موبدان
320	درپند و نصیحت
315, 319	پرهیز نسا

Zorstrn. Lit., (Contd.):

Page	Title
340	تائیر سخن کلاغ
340	تائیر عطسہ زدن
319	چنگر نگاہچہ نامہ
339	حکایت در شرح دنیا و آخرت
316	دعای نکاح
318	روایت برزو
324	روایت داراب ہورمزیار
332	روایت دینی
	روایت ہفتاد و ہشت
329, 332	پرسش و پاسخ
318, 331	زرتشت نامہ
334, 335	صد در بحر رمل
337, 338	صد در نظم
323	صفت سی و سہ فرشتہ
339	قصہ خادم با پادشاہ
316	قصہ دختر موبد و خرس
317	قصہ درویش و گنج زر
320	قصہ سنجان
339	قصہ مرد سہ دوست
324	مناجات بہ درگاہ بہرام ایزد
	نظمها در وصف جاماسپ
322	ولایتی
339	وصف امشاسفندان

Brief Review of the Collection

The 114 volumes in the Government Collection comprise in all 181 works, of which 152 are in Persian, 17 in Arabic, 11 in *Dakhnī* or Old *Urdū* (from the middle of the XVIIth to the middle of the XVIIIth century), and only one in *Hindustani* (end of the XVIIIth and beginning of the XIXth century). The University Collection consists of 62 volumes, of which 4 are in Arabic and 58 in Persian (including 20 on Zoroastrian literature). Of these, the following interesting autographs and valuable manuscripts deserve special mention:—

1. **حسن و دل** A fine **autograph** copy of an **unpublished** allegorical love-poem by محمود داؤد املحی, celebrating the love affairs of دل, a prince of the West and son of عقل, the ruler of the realm of بدن, and of حسن, a princess of the East and daughter of عشق, dwelling in the city of دبدار (Vol. 41).
2. **مخزن شعراء** An **autograph** copy of a Persian *Tazkira* of the Urdu poets of Gujarat, by Qāzī Nūru'd-Dīn Ḥusayn Khān *Fā'eq* of Broach, in which it is stated that Walī, the Father of Urdu poetry, belonged to Ahmedabad and that he was buried in that town somewhere between the shrine of Mūsā Sohāg and the Shāhī Bāgh. The *Tazkira* was looked into by the Delhi poet Ghālib. Its first notice published in my article in the JBBRAS vol. iv, 1928, drew the attention of Mawlawī 'Abdu'l-Ḥaqq, Secretary, Anjuman-e-Taraqqi-e-Urdū, Aurangabad, to its existence. He, later on, utilized it along with another copy from Broach, for an edition of it, which was printed at the Jamia Press, Delhi, 1933 (Vol. 43).
3. **تحفة الاستاد** An **autograph** copy of a small **unpublished** Persian treatise by Abu'l-Qāsim *alias* Buqrāt-e-Samarqandī,

on how to determine the سمت قبله, *i.e.*, the direction towards which the Muslims turn their faces in prayer (Vol. 114, Book No. 181).

4. کلیات صائب A fine copy of the Poetical works of the great poet Mirzā Muḥammad Ṣā'ib, made during the lifetime of the poet. It contains five *ghazals* in his **autograph** (Vol. 34).
5. دیوان ظهیری A valuable copy of the Poetical works of Nūru'd-Dīn Zuhūrī, the famous court-poet of Bijapur, made during the lifetime of the poet and completely revised by him. It contains a few *rubā'īyyāt* and *ghazals* in **his own handwriting** (Vol. 50).
6. روایت داراب هورمزیار A very valuable **autograph** copy of the famous Zoroastrian *Rewāyats* of Dastūr Dārāb San-jānā. This MS. remained for about fifteen years, from 1882 to 1898, in the possession of Dr. West, who has appended to it, in his own clear hand, a very valuable note and an exhaustive list of contents (Vol. LI).
7. اشجار واثمار A fine and complete copy of this **very rare** and **unpublished** Persian work on Astrology by 'Alī, the Astrologer of Bokhara (Vol. 17).
8. المشرع المروی A valuable copy, made from the **original autograph** of the author, Jamālu'd-Dīn Abū-'Alawī Muḥammad ash-Shillī. It contains short biographical notices of the descendants of 'Alī, the Fourth Khalifa, particularly of those who settled in the province of Hadramawt. It also gives notices of the 'Alawīs of Surat, Broach, Hyderabad, and Bijapur (Vol. 54).
9. تحفة سامی A fine and complete copy of the well-known *Taḏkira* of Persian poets, by the Persian prince Sām Mirzā. It was greatly valued by the late lamented Professor Browne, who said about it (*Lit. Hist. Pers.*, iv., p. 25), that it urgently needed publication. Acting on this

hint M. Iqbāl Ḥusayn, M.A.; B.L., recently edited it on behalf of the University of Patna (Vol. 16).

10. هفت اقلیم A portion (containing 593 notices) of the **rare**, **unpublished**, and voluminous geographical and biographical work of Amīn-e-Rāzī (Vol. 26).
11. ضمیر الانسان A fine copy of a short biography in Arabic of Shaykh Makhdūm Faqīh 'Alī of Mahim (near Bombay), by Sayyed Ibrāhīm al-Madanī (Vol. 56, Book No. 99).
12. تفسیر الکواشی A fine, clearly written MS. of the **rare** Arabic commentary on the Qur'ān, by Kawāshī (Vol. 47).
13. تفسیر حسینی A beautifully and carefully written MS. of the famous Persian commentary on the Qur'ān, by Ḥusayn al-Wā'ez al-Kāshefī (Vol. III).
14. مفاتیح الاعجاز A carefully written copy of the large and comprehensive commentary on Shabistari's *Gulshan-e-Rāz*, by Lāhijī (Vol. 55).
15. شرح مختصر الطحاوی A **very rare**, precious, and **unpublished** commentary on Ṭaḥāwī's *Mukhtaṣar* by Abū Naṣr Aḥmad al-Isbījābī. It deals with the Hanafite Law. The copy once belonged to the Royal Library of the 'Ādil-Shāhs of Bijapur (Vol. 32).
16. تاریخ احمد شاه درانی An **unpublished** history of the famous Afghān invader of India, Aḥmad Shāh-e-Durrānī, by Munshī Maḥmūd b. Ibrāhīm al-Ḥusaynī. Though an incomplete copy, this MS. is remarkable for its calligraphy (Vol. 7).
17. تاریخ النی A portion of the very valuable, **rare**, and voluminous historical work produced by the order of Akbar, which still remains **unpublished** (Vol. 51).

18. نسخه عالمگیری The **unpublished** correspondence of Awrangzeb, carried on when, as a Prince, he governed the Decan. Copies of this collection of letters are **very rare** (Vol. 5).
19. هشت بهشت A portion of Bidlīsī's **rare, unpublished,** and **very valuable** Persian history of the first eight Turkish Sultāns of the House of Uṣmān (Vol. 25).
20. ریاض الانشاء A fine copy of the still **unpublished** political and private letters of considerable historical importance of Maḥmūd-e-Gāwān, the great prime miuister of the Bahmanids (Vol. 10).
21. 'منشآت شاهنواز خان' An incomplete copy of the **very rare** and **unpublished** collection of political and private letters of historical importance of Shāh Nawāz Khān, the renowned minister of the Nizams of Hyderabad (Vol. 28).
22. دیوان ابن یمن A copy of the **very rare** and hitherto **unpublished** *ghazaliyyāt* (not the *muqatta'āt*) of Ibn-e-Yamīn. The *diwān* is generally taken to be lost (Vol. 23).
23. دیوان ظهوری See under Autographs above.
24. دیوان ناصر علی and دیوان غنی This volume (49) presents a very beautiful specimen of the art of calligraphy.
25. دیوان هندو A copy of the **very rare** and **unpublished** *diwān* of Hindū, who flourished in the reigns of Shāh Jahān and Awrangzeb (Vol. 105).
26. قصائد مشربی A copy of the **very rare** and **unpublished** *qaṣīdas* of Mashrabī (Vol. 14).
27. قصیده مصنع A clearly written copy of the artifice-poem by Qiwāmī, brother of Nizāmī-e-Ganjawī. This poem was published and translated by the late Professor Browne in his *Lit. Hist. Pers.*, vol. ii. Our MS. not only gives better and more correct readings of several

verses, but it also solves those difficulties which the late Professor could not get over (Vol. 1, Book No. 7).

28. قصيدة مصنوعة A fine and very carefully written copy of Salmān's celebrated artifice-poem (Vol. 1, Book No. 5).
29. کلیات صائب See under Autographs above.
30. گوی و چوگان An exquisite copy of the **unpublished** allegorical poem *Ḥāl Nāma* or *Gāy o Chawgān* by Maḥmūd 'Arifi. This MS. presents a very beautiful specimen of high class خطاطی, صحافی, and نقاشی (Vol. 53).
31. اسرار الاسرار A very clearly transcribed copy of Sufiistic Discourses by the great Muslim saint of the Deccan, Khwāja Banda Nawāz Gesū-darāz of Gulbarga. Copies of this work are not common (Vol. 45).
32. جواهر خمسة A very interesting and instructive work describing the various kinds of *zikr*, practised by the Shaṭṭāriyya order of Sufis (Vol. 85).
33. روائج A **very rare** and **unpublished** imitation of Jāmīs' famous 'sufiistic work entitled *Lawā'ih* (Vol. 59).
34. عروس عرفان A **very rare, valuable**, and **unpublished** work on Sufism by Qāzī Maḥmūd Baḥrī (Vol. 30).
35. سوالات حسینی The famous questions of Fakhrus-Sādāt-e-Ḥusaynī, which Maḥmūd-e-Shabistārī answered in his *Gulshan-e-Rāz*. This list of the questions contains more lines than are generally found either in the copies of the *Gulshan* or in the commentaries on it (Vol. 56).



Note on the Technical Details of the Catalogue

I General Remarks

1. *Description.* Each independent work, whether it forms a separate volume, is bound up with other works, or is written on the margins of the pages of another work, is described and numbered separately. The number of the volume, according to which it stands on the shelf of the library, is left undisturbed. All kinds of scraps, which need no separate treatment, have not been separately noticed.

2. *Transliteration.* The transliteration system is practically the same as in M. Ivanow's catalogue, with the exception of the following particulars, required by the considerations of scientific accuracy, simplification, and actual pronunciation:—

- (i) The علامت جر in Arabic and the کسرہ اضافت in Persian and Urdu are indicated in M. Ivanow's catalogues by 'i'. For example, شرح تہذیب الکلام (Ar.) = 'Sharhu-Tahdhīb'l-Kalām'; دیوان حافظ (Per.) = 'Dīwān-i-Ḥāfiẓ'; زبان ریختہ (Urdu) = 'Zabān-i-Rikhta'. Inasmuch as transliteration is a phonetic representation of the actual pronunciation, I have ventured to differ from M. Ivanow with regard to Persian and Urdu languages, in both of which the actual pronunciation of the *kasra* is, in my opinion, represented better by an 'e' than by an 'i'. For example دیوان حافظ = 'Dīwān-e-Ḥāfiẓ'; and زبان ریختہ = 'Zabān-e-Rekhta'.
- (ii) The letters ث, ذ, and ض have been given one and the same transliteration-value by M. Ivanow, whether they occur in Arabic, Persian, or Urdu words, viz., 'th', 'dh', and 'ḍ' respectively. For example ثمرات (Ar.) = 'Thamarāt'; and دیوان ثنائی (Per.) = 'Dīwān-i-Thanā'ī; and مرتبہ حسین (Urdu) = 'Marthiyya-i-Ḥusayn'. On the principle that the actual

pronunciation should be represented phonetically in transliteration, I have given these letters different transliteration-values according as they occur in Persian or Urdu words, *e.g.*, ثمرات in Persian is transliterated as 'Samarāt; and مرثیه in Urdu, as Marsiyya'. The letters ذ and ض are expressed in Arabic by 'dh' and 'ḍ' (as in M. Ivanow's Catalogues); but in Persian and Urdu by 'z' and 'ẓ' respectively, because their actual pronunciation in the two last languages is, I venture to think, better represented by 'z' (with a suitable diacritical sign) than by 'dh' and 'ḍ'. It is for this reason that ذ and ض are not transliterated, where they occur in Persian and Urdu MSS., as 'Tadbkira' and 'Qāḍi', but as 'Tazkira' and 'Qāẓī' respectively. It may not be out of place to quote here the following observations of the great Arabic grammarian, Dr. W. Wright (*A Grammar of the Arabic Language*, pp. 5 and 6, 3rd. ed., 1933): "ث "is pronounced like the Greek θ, or *th* in *thing*. The Turks "and Persians usually convert it into the surd *s*, as in "*sing*. ذ is sounded like the δ of the modern Greeks, or *th* "in *that*, *with*. The Turks and Persians usually convert "it into *z*. ض is an aspirated *d*, strongly articulated between the front part of the side of the tongue and the "molar teeth (somewhat like *th* in *this*). The Turks and "Persians usually pronounce it like *z*".

Dr. Steingass in his *Persian-English Dictionary* transliterates ث by *s*, and with reference to the pronunciation of ذ says, "the Persians make but little, if any, difference "between it and ذ *zā*, and accordingly call it also *zā'i* "*ṣakhiz*." As regards ض he observes that it is pronounced "in Persian very much like *z*, while in Arabic the pronunciation inclines towards *d*." The *New Persian-English Dictionary* by S. Haïm published at Tehran transliterates the three letters by 's' and 'z'.

- (iii) The Urdu compound letters, viz., تھ, دھ, کھ, and گھ are expressed by M. Ivanow as 't'h', 'd'h', 'k'h', and 'g'h' (to

distinguish them from 'th' = ث, 'dh' = ذ, 'kh' = خ, and 'gh' = غ respectively). But as each of these is a *compound letter*, I have preferred to indicate their pronunciation by 'th', 'dh', 'kh' and 'gh'. For example دکنی is not expressed as 'Dak'hni', but as 'Dakhni'.

(iv) Names of places in India are spelt in accordance with the *Post and Telegraph Guide*.

3. Vocalization. As regards vocalization M. Ivanow says that it "is given (in his catalogues) according to the usages "of standard Persian, *spoken in Persia*"*. He further remarks: "In India many Persian words are systematically misspelt, probably under the influence of the phonetic rules of the local languages, foreign to Persian. Numerous examples can be "given such as: Bahār (بهار) instead of the correct *bihār* or "*bahār* etc"†. Accordingly he vocalizes بهارستان as *Bihāristān* (IvASB, No. 612); بیان as *Biṡān* (IvASB, p. 607); حل ایات as *Hill-i-Abyāt* (IvASB, No. 1250, 5); حسن گو سود as *Husn-i-Galawsāz* (IvASB, No. 924, 6); لذت as *Lidhdhat* (IvASB, No. 1611). The *New Persian-English Dictionary* by S. Haīm published at Tehran vocalizes the first three words as 'Baharestān', 'Bayan', and 'Hall'. Such distinguished scholars of Persian as Professor Browne and Professor Nicholson, noted for the accuracy of their vocalization, have deliberately vocalized the abovementioned words as 'Bahāristān', 'Bayān', 'Hall', 'Gulā', and 'Ladhdhat'. I have ventured to follow these authorities. If I err at all, I err in good company.

4. System of Transliteration. The following is the system of transliteration followed in this catalogue:—

ا	a, i, u, (ā)	پ	p
ب	b	ت	t

* IvASB p. xxvii.

† Ibid p. xxvii, footnote 2.

ث	th (in Arabic)	ق	q, ḳ
س	s (in Persian and Urdu)	ك	k
ط	ṭ	گ	g
ج	j	ل	l
چ	ch	م	m
ح	h	ن	n
خ	kh	و	w, u, o, (ū)
د	d	ه	h
ذ	{ dh (in Arabic) z (in Persian and Urdu)	ی	{ ī (<i>ma'rāf</i>) è (<i>majhūl</i>)
ڈ	ḍ	.	'
ر	r	ای	ay
ز	z	او	au, (aw)
ژ	zh	بھ	<u>bh</u>
س	s	پھ	<u>ph</u>
ش	sh	تھ	<u>th</u>
ص	ṣ	ٹھ	<u>ṭh</u>
ض	{ ḍ (in Arabic) ẓ (in Persian and Urdu)	جھ	<u>j̣h</u>
ط	ṭ	چھ	<u>cḥh</u>
ظ	ẓ	دھ	<u>dḥ</u>
ع	'	ڈھ	<u>ḍḥ</u>
غ	gh	کھ	<u>kḥ</u>
ف	f		

Note. As ی has got (at least in classical Persian and in Urdu) two different and distinct sounds, viz., the *ma'rāf* and the *majhūl*, it has been given two different transliteration values as shown above.

Note. In quotations from old MSS., in which ب, ج, & ک are not distinguished from پ, چ, & گ, the old orthography has been followed; but in transliteration their actual pronunciation is given.

II Explanation of the System of the Descriptive Notes

1. Numbers. The volume number shows the place which it occupies on the shelf of the Library. The other numbers indicate works separately noticed.

2. Titles. Generally where no definite title could be ascertained, a provisional designation has been given in single or double inverted commas.

3. Dates :—

- (a) The dates of the reigns of rulers are, as a rule, given in accordance with those found in *The Muhammadan Dynasties* by St. Lane-Poole, Westminster, 1894.
- (b) Where dates according to the Muslim era are given with their equivalents in Christian era, the former stand first and the latter second. The abbreviations A.H. and A.D. are generally omitted.
- (c) For converting Muslim dates, days, and months into their Christian equivalents, I have generally used Pillai's *Indian Ephemeris*.
- (d) Hijri years are converted into their Christian equivalents in accordance with the *Comparative Table* given in Stanley Lane-Poole's *Coins of the Muhammadan States of India in the British Museum*, edited by R. Stuart Poole, LL.D., Lond., 1855., or the *Comparative Tables of Muhammadan and Christian Dates* by Sir Wolseley Haig, Lond., 1932.
- (e) In converting the Yazdijardi years (A.Y.), I have generally followed McCudden's *Oriental Eras*, Bombay, 1846.

4. References to folios in MSS. On this point I entirely agree with M. Ivanow, and whatever I have to say about it is better said in his own words: "The shortness of time allotted for the work rendered it out of the question to undertake the arduous task of numbering folios and verifying their proper order in volumes of MSS., as a mere appendix to my other duties as a cataloguer. Although pressing necessity

“forced me to number personally the folios in several.....
 “volumes, I was unable to do the same for all unfoliated works
 “of the collection, especially for bulky MSS. In consequence
 “the folio number is sometimes not shown in the descriptive
 “notes; in such cases it was useless to give a table of contents
 “and impossible to give exact references to folios for other
 “purposes.” *

5. References to other publications. References are given to general works on Persian, Arabic, and Urdu Literatures, and to the catalogues of Persian, Arabic, and Hindustani MSS., “in different libraries, in so far as locally accessible. The catalogues of Indian libraries are mentioned separately (and first) in order to show immediately what other copies are within the reach of residents of India.”† As regards critical editions, translations, and other particulars, “the information given here is often based on earlier catalogues and other sources. “Whenever possible references are given to Oriental editions.”‡ Not only was the *Catalogue of Persian printed books in the British Museum*, by E. Edwards, 1922, drawn upon, but later lists of Indian booksellers in Hyderabad, Lucknow, Cawnpore, Lahore, and other places were also made use of.

6. Description of the appearance of MSS. I have followed the same lines as M. Ivanow. “All information concerning the external appearance of the MSS. is arranged in a strictly uniform order as follows:—

- “(1) Number of folios (Ff.), whenever it is known.
- “(2) The measurements of a page (S)” *in inches*. “First the size of the paper and secondly of the place occupied by the text on a page.
- “(3) Number of lines (ll) on a page.
- “(4) Quality of paper (pap.) mostly only distinguished as Oriental (Or.) or European (Eur.).
- “(5) General type of the handwriting.

* IvASB, pp. xxix, xxx.

† Ibid, p. xxx.

‡ Ibid.

"(6) The state of preservation of the MS.

"(7) Illustrations mentioned if found in the MS."*

III Note on the Indexes

1. *Titles of works.* Following the example of standard catalogues (such as those of the British Museum, the Bodleian Library, and the Catalogue of Prof. Browne's MSS., ed. by Prof. Nicholson) and believing it to be *practically more useful*, I have given the titles of works in Arabic characters, arranged them alphabetically, and given references to the pages of the Catalogue. The principal references are denoted by heavy figures, while mere incidental mention is indicated by lighter type.

2. *Names of Persons.* For convenience of reference the names have been arranged in strictly alphabetical order. This arrangement lends itself more easily to facility of reference than the more scholarly system by which, for example, *Abū Zār* and *Ibn-e-Sīnā* are shown respectively under *Z* and *S* and not under *A* and *I*, and *Jalālu'd-Dīn* precedes *Jalāl-e-Farāhānī*. Here also the principal references are denoted by heavy figures, while mere incidental mention is indicated by lighter type.

3. *Index of subjects.* As the purpose of this index is practically served by the *List of Works classified according to Subjects*, given above, it is not separately given.

4. *Indexes of Scribes and Places of transcription.* Names which are not clearly legible in the manuscripts are not included in these indexes.

* IvASB p. xxxi.



List of the Collections of Manuscripts (Persian, Arabic, and Hindustani) to which references are given in this Catalogue

Those Collections to which no reference is made in any of M. Ivanow's Catalogues (of Persian MSS. at Calcutta) are marked with an asterisk. Those marked with a dagger are collections of Arabic or Hindustani MSS. and as such are excluded from M. Ivanow's Catalogues, because these latter deal with Persian MSS. only.

- * **1 Bombay (MF).** The finest and the largest public library of Arabic, Persian, Hindustānī, and Turkish MSS. in our Presidency. A catalogue raisonne of it was prepared by Mr. E. Rehatsek and published in Bombay in 1873.
- * **2 Bombay (MFS or MFB).** A 'Supplementary Catalogue of Arabic, Hindustānī, Persian, and Turkish MSS. and Descriptive Catalogue of the Avesta, Pahlavi, Pazend, and Persian MSS.' in the Mulla Firuz Library, compiled by S. A. Brelvī, Esqr., M.A., LL.B., and Ervad B. N. Dhabhar, M.A., Bombay, 1917.
- * **3 Bombay (Cama).** The K. R. Cama Oriental Institute. A Catalogue of the MSS. belonging to it by Ervad B. N. Dhabhar, Bombay, 1923.
- * **4 Bombay (JMB).** The Jāme' Masjid Library. A Catalogue (in Urdu) of the MSS. and printed books in Arabic, Persian, and Urdu languages belonging to the Madras-e-Muhammadiyya attached to the mosque, Bombay, 1341/1922.
- * **5 Bombay (BBRAS).** The Bombay Branch of the Royal Asiatic Society. A Descriptive List of the Arabic, Per-

sian and Urdu MSS. belonging to it, by Mr. A. A. A. Fyzee, B.A. (Cantab), Barrister-at-Law, was published in the Journal of the Society for the year 1927.

- * **6 Bombay** (PWM or PrWM). The Prince of Wales Museum of Werstern India. A List of the Arabic, Persian, and Urdu MSS. contained in it, kindly supplied, at my request, to the University Library, by the Secretary, Mr. J. Jacob.
- * **7 Poona** (BORI). The Bhāndārkar Oriental Research Institute. A List of the Arabic and Persian MSS. belonging to it was supplied to me, at my request, by Mr. Waqār Aḥmad, M.A., Prof. of Persian, N. Wadia College, Poona.
- * **8 Poona** (BISM). The Collection of Persian MSS. in the Bhārat Itihāsa Samshodhak Mandal.
- * **9 Ahmednagar** (AIA. or Anj. Isl. Ahm.). The Anjuman-e-Islām Library. A List of the Arabic and Persian MSS. contained in it was supplied to me, at my request, by Mr. Sayyed 'Abdu'r-Ra'ūf, M.A., B.T., Headmaster, Urdu Training School for Men, Poona.
- * **10 Bijapur** (BM or Bij. Mus.). The Bijapur Museum. A List of the Arabic and Persian MSS. contained in it was supplied to me, at my request, by Mr. 'Abdu'l-Kādir J. Bāngī, B.A., B.E.S. (Retd.), M.L.C.
- * **11 Satara** (SM.). The Government Historical Museum. A List of the Arabic, Persian, and Urdu MSS. and Documents preserved in it and published in the schedule to Government Resolution, General Department, No. 7633 of 1st May, 1930.
- * **12 Madras** (GOLM). The Government Oriental MSS. Library. An Alphabetical Index of MSS. in it published at Madras in 1893.
- * **13 Hyderabad** (Deccan). (Asaf). The magnificent State Library, called the Āṣafiyya. A catalogue of the Arabic

and Persian MSS. and printed books housed in it, published in two volumes, Hyderabad, 1332-33/1914-15.

- * **14 Navsari** (MRD). The First Dastur Meherji Rānā Library. A catalogue of its MSS. (Muslim as well as Zoroastrian) by Mr. B. N. Dhabhar, M.A., Bombay, 1923.
- * **15 Aligarh** (MUA). The Subhānu'llāh Oriental Library attached to the Muslim University. A catalogue of its Arabic, Persian, and Urdu MSS. by Sayyed Kāmil Ḥusayn, Esq., M.A., published by the University of Aligarh, 1929.
- * **16 Kapurthala** (KS or Kapur). The State Library. A List of its MSS. made by Sayyed Muḥammad 'Abdu'llāh, Esqr., M.A., published in the Oriental College Magazine, Lahore, 1927.
- * **17 Lahore** (PU or Punj. Univ.). The Punjab University Library. A List of the MSS. contained in it, made by Sayyed Muḥammad 'Abdu'llāh, Esqr., M.A., and published in the Oriental College Magazine, Lahore, 1927-32.
- 18 Bankipore** (Bk). The splendid Oriental Public Library. Catalogue of its Persian MSS. Vols. I, II, III, VI, and VII, by M. 'Abdu'l-Muqtadir, Cal., 1912-21.
- * **19 Bankipore** (Bk). The Oriental Public Library. Catalogue of its Persian MSS., Vols. VIII, IX, XI, XIV, XVI, and XVII, by M. 'Abdu'l-Muqtadir, Cal., 1925-30.
- † **20 Bankipore** [Bk (Ar)]. The Oriental Public Library. Catalogue of its Arabic MSS., Vol. IV (by M. 'Azīmu'd-Dīn), Vols. V, X, XIII, and XIX (by 'Abdu'l-Ḥamīd) and Vols. XII, XV, and XVIII (by M. Mu'īnu'ddīn), Cal., 1910-1933.
- 21 Calcutta** (IvASB). The Library of the Asiatic Society of Bengal. A Concise Descriptive Catalogue of Persian MSS. belonging to it by M. Ivanow, Cal., 1924.

- 22 Calcutta (IVC).** The Library of the Asiatic Society of Bengal. The Curzon Collection. A catalogue of its Persian MSS. by M. Ivanow, Cal., 1926.
- 23 Calcutta (IVS I).** The Library of the Asiatic Society of Bengal. Supplement I to the Catalogue of its Persian MSS., by M. Ivanow, Cal., 1927.
- 24 Calcutta (IVS II).** The Library of the Asiatic Society of Bengal. Supplement II to the Catalogue of its Persian MSS. by M. Ivanow, Cal., 1928.
- 25 Calcutta (Spr).** The Libraries of the King of Oudh. A Catalogue of the Arabic, Persian, and Hindustany MSS., by A. Sprenger, Cal., 1854.
- 26 Calcutta (Bh).** The Buhār Library. A catalogue of the Persian MSS. in it, revised and completed by M. 'Abdu'l-Muqtadir, Cal., 1921.
- † **27 Calcutta [Bh (Ar)].** The Buhār Library. A Catalogue Raisonné of its Arabic MSS. by M. Hidāyat Ḥusayn, Cal., 1923.
- 28 Calcutta (Madr).** The Calcutta Madrasa Library. A Catalogue of its Arabic and Persian MSS. by M. Kamālū'd-Dīn and 'Abdu'l-Muqtadir, Cal., 1905.
- 29 Calcutta (St).** The Oriental Library of the late Tippoo Sulṭān of Mysore. A Descriptive Catalogue thereof by C. Stewart, Cambridge, 1869.
- † **30 Rampur (Ram).** The State Library. A Catalogue of its Arabic MSS., Vols. I and II, Rampur, 1902 and 1928.
- * **31 Dacca (DU).** The Dacca University Library. Catalogue of the Arabic, Persian, and Urd. MSS. presented to the Dacca University Library in Commemoration of the First Visit to the University of H. E. Lord Irwin of Kirby Underdale, Viceroy and Governor-General of India, by Maulwī Chaudhri Kāzimu'ddīn Aḥmad Siddīqī, Zamindar of Baliadi, in January, 1929.

- * **32 Tehran (TM).** The Library of the Majlis. A Catalogue of its Arabic and Persian MSS. by Y. Etessami, Tehran, 1933.
- 33 London (R).** The British Museum. A Catalogue of its Persian MSS. by C. Rieu, Vols. I-III., Lond., 1879-83.
- 34 London (RS).** The British Museum. Rieu's Supplement to his Catalogue of Persian MSS., Lond., 1895.
- † **35 London [R (Ar)].** The British Museum. A Catalogue of its Arabic MSS. by C. Rieu, Lond., 1852.
- † **36 London [R (Ar) S or RS (Ar)].** The British Museum. Rieu's Supplement to his Catalogue of Arabic MSS., Lond., 1892.
- † **37 London (EE).** The British Museum. A Descriptive List of the Arabic MSS. acquired by the Trustees of the British Museum since 1894, by Ellis and Edwards, Lond., 1912.
- 38 London (Morl).** The Library of the Royal Asiatic Society of Great Britain and Ireland. A Catalogue of its Historical MSS. by Morley, Lond., 1854.
- 39 London (EIO).** The India Office Library. A Catalogue of its Persian MSS. by Dr. Ethé, Oxford, 1903.
- * **40 London (R Br).** The India Office Library. Two Collections of Persian and Arabic MSS. preserved in it, by Ross and Browne, Lond., 1902.
- † **41 London (Loth).** The India Office Library. A Catalogue of its Arabic MSS. by O. Loth, Lond., 1877.
- * **42 London (Blum).** The British Museum. A Catalogue of the Hindi, Panjabi, and Hindustani MSS. in the Library of the British Museum, by J. F. Blumhardt, Lond., 1899.
- 43 Oxford (EB).** The Bodleian Library. A Catalogue of its Persian, Turkish, Hindustani, and Pushto MSS. by

- Sachau and Ethè, Part I, Oxf., 1889, Part II, Oxf., 1930.
- 44 Cambridge** (Br N or Br MSS. ed. Nich.). Professor E. G. Browne's MSS. A Descriptive Catalogue of the Oriental MSS. belonging to the late Prof. E. G. Browne, prepared by himself and completed and edited by Dr. R. Nicholson, Camb., 1932.
- 45 Cambridge** (Br). The University Library. A Catalogue of its Persian MSS. by Prof. E. G. Browne, Camb., 1896.
- * **46 Cambridge** (Br Hnd Muh). The University Library. A Hand-list of Muhammadan MSS. belonging to it, by Prof. E. G. Browne, Camb., 1900.
- * **47 Cambridge** (Br Sup Hnd). Libraries of the University and Colleges of Cambridge. A Supplementary Hand-list of the Muhammadan MSS. including all those written in the Arabic character preserved in them, by Prof. E. G. Browne, Camb., 1922.
- * **48 Edinburgh** (EU or Edin). The University Library. A Descriptive Catalogue of the Arabic and Persian MSS. in it, by Mohammed Ashraful Hukk, M. B. (Edin.), of Hyderabad, H. Ethè, and Ed. Robertson, Hertford, 1925.
- * **49 Aberdeen** (Lind). Bibliotheca Lindesiana. Hand-list of Oriental Manuscripts, Arabic, Persian, and Turkish, privately printed, Aberdeen University Press, 1898.
- 50 Paris** (Bl). The Bibliothèque Nationale. A Catalogue of the Persian MSS. belonging to it, by E. Blochet, vols. i-ii., Paris, 1905-1915.
- † **51 Paris** [Bl (Ar)]. The Bibliothèque Nationale. Catalogue des Manuscrits Arabes des Nouvelles Acquisitions (1884-1924), par E. Blochet, Paris, 1925.
- † **52 Paris** (De Sl). The Bibliothèque Nationale. Catalogue des MSS. Arabes, par De Slane, Paris, 1883.

- 53 **Munich** (Aum). The State Library. J. Aumer, Die Persischen Handschriften der K. Hof und Staatsbibliothek in Muenchen, München, 1866.
- 54 **Berlin** (Pr or Pert). Die Handschriften Verzeichnisse der Koniglichen Bibliothek zu Berlin. Vierter Band. Verzeichniss der Persischen Handschriften. Its Catalogue by W. Pertsch, Berlin, 1888.
- 55 **Leipzig** (Fleischer). The Collection described in H. Fleischer's *Catalogus librorum manuscriptorum, qui in bibliotheca senatoria civitatis Lipsiensis asservatur*, Grimmae, 1834.
- 56 **Dresden** (Fleischer). The Collection described by H. Fleischer in *Catalogus Codicum orientalium bibliothecae regiae Dresdensis*, Lipsiae, 1831.
- 57 **Vienna** (Fl or Flug). The Collection described by G. Fluegel in his Catalogue of Die Arabischen, Persischen, und Turkischen Handschriften der Kaiserlich-Koniglichen Hofbibliothek zu Wien, Vols. I-III, Wien, 1865-1867.
- 58 **Vienna** (Krafft). The Collection described in A. Krafft's catalogue of Die Arabischen, Persischen, und Türkischen Handschriften der K. K. Orientalischen Akademie zu Wien, Wien, 1842.
- 59 **Gotha** (Gotha). The Collection described by W. Pertsch in his catalogue of Die Persischen Handschriften der Herzoglichen Bibliothek zu Gotha, Wien, 1859.
- 60 **St. Petersburg** (Dorn). The Collection described by Dorn in his Catalogue des Manuscrits et Xylographes Orientaux de la Bibliotheque Imperiale Publique de St. Pétersbourg, St. Pétersbourg, 1852.
- 61 **St. Petersburg** (Ros). The Collection described by Baron V. Rosen in his catalogue of Les Manuscrits Persans, in the Institut des langues orientales, St. Pétersbourg, 1886.

- 62 Upsala** (Torn). The Collection described by Tornberg in his catalogue of the *Codices Arabici, Persici et Turcici bibliothecae regiae universitatis Upsalensis*, Upsaliae, 1849.
- * **63 Upsala** (UU or Zett). The Collection described by Zettersteen in his Catalogue of *Die Arabischen, Persischen, Turkischen Handschriften, Der Universitätsbibliothek Zu Upsala*, Upsala, 1930.
- 64 Leyden** (Leyden). The Library of the Academy. *Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae*, Vols. I-VI, 1851-1877, Lugduni Batavorum.
- 65 Hafni** (Mehren). The Collection described by A. F. Mehren in his Catalogue of *Codices Persici, Turcici, Hindustanici variique alii bibliothecae regiae Hafniensis*, Hafniae, 1857.



List of Important Abbreviations

The *figures* refer to the *numbers* of collections mentioned in the preceding list.

AIA, see No. 9	DU, see No. 31
Asaf, " " 13	EB, " " 43
Aum, " " 53	Edin, " " 48
BBRAS, " " 5	EE, " " 37
Bh, " " 26	EIO, " " 39
Bh (Ar), " " 27	EU, see Edin.
Bib. Ind., Bibliotheca Indica, published by the Asiatic Society of Bengal.	Eur, European (paper).
Bij. Mus., see BM.	F, FF, Folio, Folios.
BISM, see No. 8	Fl, see No. 56
Bk, " " 18, 19	Fleis, see Fleischer.
Bk (Ar), " " 20	Fleischer, Dresden, see No. 56
Bl, " " 50	" Leipzig, " " 55
Bl (Ar), " " 51	Flug, see Fl.
Blum, " " 42	For. Libr., Foreign Libraries.
BM, " " 10	GOLM, see No. 12
Bodl, Bodleian.	Gotha, " " 59
BORI, see No. 7	Ind. Libr., Indian Libraries.
Br, " " 45	IvASB, see No. 21
Br Hnd Mus, " " 46	IvC, " " 22
Br MSS., " " 44	IvS I, " " 23
Br N, " " 44	IvS II, " " 24
Br Sup Hnd " " 47	JASB, Journal of the Asiatic Society of Bengal.
B. U. L., Bombay University Library.	JBBRAS, Journal of the Bombay Branch of the Royal Asiatic Society.
De S., see No. 3	JMB, see No. 4
Do S., " " 52	
Dorn, " " 60	

JRAS, Journal of the Royal Asiatic Society of Great Britain and Ireland.	pap, paper,
Kapur, see KS.	Pert, see No. 54
Krafft, see No. 58	Pr, see Pert.
KS, ,, 16	PU, see No. 17
Leyden, ,, 64	Punj. Univ., see PU.
Lind, ,, 49	PrWM, see No. 6
ll, Number of lines on a page.	PWM, ,, 6
Lit. Hist. Pers., Literary History of Persia, by Prof. E. G. Browne, Vols. I-IV, Lond.-Camb.	R, ,, 33
Loth, see No. 41	Ram, ,, 30
Madr, ,, 28	R (Ar), ,, 35
Mehren, ,, 65	R (Ar) S, ,, 36
MF, ,, 1	R Br, ,, 40
MFB, ,, 2	Ros, ,, 61
MFS, ,, 2	RS, ,, 34
Morl, ,, 38	S, Size (length and width of the page of a MS.).
MRD, ,, 14	Shik, Shikasta (handwriting).
MUA. ,, 15	SM, see No. 11
Nast, Nasta'liq.	Spr, ,, 25
Or, Oriental (paper).	St, ,, 29
	TM, ,, 32
	Torn, ,, 62
	UU, ,, 63
	Zett, ,, 63



GOVERNMENT COLLECTION
of
Arabic, Persian, and Old Urdu
Manuscripts Located in
the Library of the
University of
Bombay

Volume 1.

MAJMU' A-E-NOH RASĀ'IL-
-E-QĀFIYA WA 'ARŪḌ (مجموعه نه رسائل قافیه و عروض).

This is a composite manuscript comprising *nine* different treatises on Persian Prosody, Rhyme, and Figures of Speech, all bound together in one volume. It extends over 324 pages, of which the following are completely or partially blank: 8, 9, 36, 37, 94, 95, 96, 97, 207, 208, 288, and 289. The following couplets (فی الحال) این همه کس بملک جوشیدن (جوشیدند) * عاقبت کرد موت شان پامال occurring on p. 9 are repeated in the same hand on pp. 95, 177, 203, 207, 213, 289, 297, and 318. There are eight seals, three oval and five roundish, on p. 130. On pp. 174 and 175 a few couplets suitable for (love) letters are given, and on p. 177 is an interesting memorandum note, dated 1074/1664, about which see MS. No. 5 below. On pp. 204-06 is copied a نامه وصیت, alleged to have been given by the Prophet Muḥammad to one Ismā'il b. Muḥammad-e-Miṣrī, who translated it into Persian from the original Arabic inscribed on white silk. In it the Prophet laments the irreligious and pitiable condition to which his followers had been reduced on account of the neglect shown by the rulers and the clergy to their respective duties. He then exhorts Muslims to practise repentance, and to return to the path of righteousness, so that they may obtain salvation. The translator Ismā'il says that he has sent a copy of it to Egypt, another to India, a third to 'Irāq, and a fourth to Khorāsān, for the benefit and guidance of the general public. Pages 209-12 are evidently the last four pages of a treatise on Astrology, which was finished in 1019/1610-11. There is no date of transcrip-

tion at the end of the volume, but since three of the treatises contained in it are dated 1024/1615, and the paper, the writing, and the ink are the same, the age of the MS. may be taken as the first half of the XIc./XVIIc.

A memorandum note on p. 1 verso is dated 1085/1674. In it a former owner, Shaykh 'Alī, says that he presented the volume containing *nine* treatises on prosody and rhyme to the children of his master, Mirzā Khalilu'llāh, on condition that it should neither be sold nor given to any one as a gift, but that if any person wished to have a copy of it the same be given to him. The same page contains the name of Ja'far 'Alī Khān, the last owner of the MS., who died in Poona a few years ago and who was a lineal descendant of a brother of the famous Ibrāhīm Khān Gārdī, Commander of the Maratha Artillery. Ibrāhīm Khān fought against Aḥmad Shāh-e-Abdālī at Pānīpat in 1761 A.D.

The *nine* treatises contained in the volume are :

1. *Risāla dar Qāfiya* (رساله در قافیه).

This is a short treatise on Rhyme by the famous poet Jāmī. It is sometimes called *Risāla dar Qāfiya* [as in IvASB No. 612 (9)] and sometimes *Risāla-e-Qawāfi* [as in IvC No. 171, IvS ii No. 969 (12)]. The latter is supported by what Jāmī himself says in the introduction, viz., این مختصر است وافی بقواعد علم قوافی. Haj. Khal., however, refers to it as الرسالة الوافية في علم القافية. In MUA it is twice referred to as وافی القوافی also.

Mullā Nūru'd-Dīn 'Abdu'r-Raḥmān-e-Jāmī was born at Kharjird near Jām in Khorāsān on 23rd Sha'bān, 817/7th Nov. 1414, and died at Herāt on 18th Muḥarram, 898/9th November, 1492. He was "one of the most remarkable geniuses whom Persia ever produced, for he was at once a great poet, a great scholar, and a great mystic." For an account of his life and works see *Tuḥfa-e-Sāmī*, Vol. 16, below ; Dawlatshāh's *Tazkira* ; Br. Lit. Hist. Pers. vol. iii ; Introduction to N. Lees' edition of *Nafahātu'l-Uns*, Calcutta, 1859 ; E. FitzGerald, Notice of

Jāmi's Life., in his English translation of *Salāmān wa Absāl*, London, 1879; S. Robinson, *Persian Poetry for English Readers*, 1833; Rosen, *Persian MSS.*, (where a most detailed account of the priceless autograph of the poet's *Kullīyyāt* is given and several old errors removed); and Rieu ii pp. 643-650.

Jāmi was greatly admired by Khwāja-e-Jahān Maḥmūd-e-Gāwān, the learned Prime Minister of the Bahmanī Sultāns of Gulbarga, who invited him to come to the Deccan and give the benefit of his learning and guidance to the people of this country. It is interesting to note that about a century before this, Maḥmūd Shāh, a ruling Sultān of the same Bahmanī dynasty, had invited another great Persian Poet, the celebrated Khwājā Ḥāfiẓ of Shīrāz, to the Deccan. The letter of invitation sent by Maḥmūd-e-Gāwān to Jāmi is reproduced in MS. Vol. 10 of this Collection.

This treatise covers pp. 2-7; and begins with:

بعد از تیمن به موزون ترین کلامی که قافیه سنجانِ انجمنِ فصاحت به آن تکلم

It was edited and translated by H. Blochmann in his *Prosody of the Persians*, pp. 75-86, in 1872.

Undated; but for the reasons already mentioned above in the general description of the volume, it belongs in all probability to XIc/XVIIc.

Other copies: *Ind. Libr.* BBRAS Persian 4 (viii); a couple of treatises on Qāfiya are mentioned in MF, but the author's name is not given; JMB No. 2762, appears to be a commentary; MUA p. 46, No. 4; p. 47, Nos. 12, 14, 15; p. 48, Nos. 28, 30, 31; Bk No. 180 (xvi); IvASB No. 612 (9); IvC Nos. 171, 172 (1); IvS ii No. 969 (12). *For. Libr.* R ii p. 526b; RS No. 191 (iv); EB Nos. 894 (28), 895 (32), 896 (18); Aum p. 121, No. 315, 3; Fl iii p. 543, No. 7.

Pp. 2-7. S 6'8x4'5, 4'8x3'1. No *jadwals*. LL 19. *Nast.* Tech. terms in red. Or. pap. Cond. good.

2. *Risāla dar 'Ilm-e-Qawāfi* (رساله در علم قوافی).

This is another treatise on Rhyme in Persian by Amīr Burhānu'd-Dīn 'Aṭāu'llāh b. Maḥmūd-e-Ḥusaynī, who was born at

Nīshāpūr, studied at Herāt, acquired great proficiency in prosody and figures of speech, and died at Mashhad in 929/1523. Referring to this treatise the Emperor Bābur observes in his *Memoirs* that the chief defect is that the illustrations are drawn from the author's own poems. "He knew the Arabic "Sciences well" (the Turki text of the *Memoirs* edited by Ilminski, Cazani, 1857, p. 224, has بولدی عربیه علمی نى; but Khānkhānān's Persian translation reads علوم غریبه; vide MS. No. 2, Univ. Coll. *infra*) "and also wrote a Persian treatise on Rhyme. The "treatise is well done, but it has the defect that he brings "into it, as his examples, couplets of his own and, assuming "them to be correct, prefixes to each 'as must be observed in "the following couplet by your slave (*banda*)'..... He wrote "another on the curiosities of verse, entitled بدائع الصنائع "a well written treatise." (A. Beveridge, sec. ii, p. 285). The last sentence in the above passage is more correctly rendered by the Khānkhānān in Persian as follows: عیش اینست که بجهت امثله تمام ابیات خود را آورده دیگر آنکه پیش از هر بیتی لفظ "چنانچه درین بیت آمده (MS. No. 2, Univ. Coll. *infra*). As stated by the author himself, this *Risāla* is an extract from the last chapter of his larger work on the Art of Poetry, the *Takmilu's-Şinā'at* (not Şanā'at as in IvC No. 173; this MS. has a clear *kasra* below the first letter of the word), written at the direction of and dedicated to the famous minister میر علی شیر, who died in 906/1501. The work is divided into nine chapters (*huruf*) corresponding to the nine letters of the *Qāfiya*, as follows:

- (p. 10) حرف اول در تعریف قافیه
 " دوم " تعداد حروف قافیه و بیان حروف روی و حرفیکه
 (p. 12) پیش ازوست
 (p. 17) سوم " بیان حرفیکه بعد از رویست
 (p. 19) چهارم " حرکات قافیه
 پنجم " انواع روی و اوصاف این انواع والقاب
 (p. 23) قافیه به اعتبار این اوصاف

- (p. 26) حرف ششم در بیان انواع قافیه به اعتبار تقطیع
- (p. 28) ” هفتم ” ” عیوب ملقبه قافیه
- (p. 31) ” هشتم ” ” ” غیر ملقبه قافیه
- (p. 33) ” نهم ” ” تحقیق حاجب و ردیف

The MS. covers pp. 10-35, and has marginal notes.

سپاس بی قیاس صانعی را که تأسیس بدایع مصنوعات و نظم

Dr. Ethe, while describing the copy in the India Office Library, observes: “in this chapter (i. e., حرف دوم) there is “a very interesting discussion on the difference between the “بای و وای معروف and the بای و وای مجهول”. This discussion is given here on pp. 15 and 16. Its substance is not given by Dr. Ethe; but, as the subject is interesting and instructive to the student who studies the difference in the classical and the modern pronunciations of these letters in Persian, I give here a very brief summary of it: ‘The letters واو and یا when ‘used as ردف are either معروف or مجهول; in the former case, the ‘ضمه which precedes the واو and the کسره which precedes the ‘اشباع) as in بود and دید; whereas in ‘مجهول, they are not so pronounced, e.g., in رود (as in rode) and بیت (the word written here looks like بیت, but it is evident that the latter is out of the question here; therefore I read it as بیت, Bèst, in the sense ‘stand or stop’; *Farhang-e-Ānandrāj* relying on *Burhān-e-Qāṭe* clearly explains the meaning and pronunciation of this word as follows: بای مجهول (مخفف بایست باشد که امر بایستادن است). All are agreed that the use of بای is not allowed; for example شیر (shīr, ‘milk) cannot be made to rhyme with شیر (shēr, lion); because ‘majhāl yā’s were originally, alif’s, which latter become yā’s ‘by imāla. Hence it is that majhāl yā’s are made to rhyme ‘with those Arabic words which, in their imālated form, are ‘well-known in Persian, as حسیب and شکب. The use of واو and یاء, as in شور and نور, is generally regarded as ‘permissible by old poets, but my master, حضرت استادى غدىى خسته

‘فرجای’ (i.e., Jāmī); has clearly stated (see p. 3 of the preceding ‘MS.) that it is most commendable, nay rather incumbent, that ‘the *ma‘rūf* and *majhūl* داو or با. should not be used in (the ‘rhyme of) one and the same couplet. In spite of this injunction ‘of his, he himself has made آشوب rhyme with خوب. He seems ‘to have done this deliberately, probably to show that it is not ‘absolutely wrong to do so’. A full and exhaustive account of the nature and the pronunciation of the *Yā-e-majhūl* is given in my paper on *The Unknown Yāzin Persian*, published in vol. iii (1922) of the *Annals* of the Bhandarkar Oriental Research Institute, Poona.

Dated 20th Muḥarram, 1024/19th Febr., 1615. Our MS. is older than the two in IvC; but later than the one in EIO, which is dated 968/1561.

Other copies: *Ind. Lib.* JMB No. 2758; *Asaf* i p. 166, Nos. 247, 251; *MUA* p. 47, No. 23; *IvC* Nos. 173, 174. *For. Libr.* RS Nos. 191 (iii), 192, 421 (iv); *EB* No. 1402; *EIO* Nos. 2052–2054.

Pp. 10-35. Size and other particulars same as of No. 1 above. Few marginal notes.

3. *Risāla-e-‘Arūḡ-e-Sayfī* (رساله عروض سیفی).

A well-known popular treatise on Persian Porsody by Sayfī-e-Bukhārī, surnamed ‘*Arūḡī*, “the Prosodist”. Sometimes it is styled عروض قافیه and even میزان اشعار from a phrase occurring in the very first sentence. He lived at Herāt at the courts of Sultān Abū Sa‘īd (1459–69), the grandfather of Bābur, and Abū’l-Ghāzī Sultān Ḥusayn Mirzā (1473–1506), the patron of Jāmī. He died probably 909/1503–4. In his *Memoirs* the Emperor Bābur says about him as follows: “He was a Mullā “complete, who in proof of his Mullāship used to give a list “of the books he had read. He put two *Diwāns* together, one “being for the use of tradesmen (*Harfa-kār*), and he also wrote “many fables” (?! Khānkhānān in his Persian translation of Bābur’s Chaghtā‘ī *Memoirs* says (مثل رابسیار گفته) “that he wrote “no *Maṣnawī* is shown by the following quatrain:

« من غزل فرضِ عین میدانم * مشوی گرچه سنتِ شعراست

« بهتر از خمستین میدانم * پنج یقی که دل پذیر بود

“A Persian Prosody he wrote is at once brief and prolix, brief “in the sense of omitting things that should be included and “prolix in the sense that plain and simple matters are detailed “down to the diacritical points, down even to their Arabic “points. He is said to have been a great drinker, a bad drink- “er, and a mightily strong-fisted man”. (Beveridge, Sec. ii, p. 288). A poem called *عمود وایاز* was composed by Sayfī, of which a copy is noticed in Edin. No. 296.

Sayfī's work composed in 896/1490-91 is more full and detailed than that of Jāmī and is “one of the best works on Persian Prosody which we have.” It was lithographed at Cawnpore, 1855, at Calcutta, 1865, and at Lahore; edited by H. Blochmann; 1867 (text only), 1872 (text and translation); and translated by G. S. A. Ranking, Bombay, 1885. An Urdū translation of it also was published at Lahore.

Beginning: الحمد لله الذى جعل علم العروض ميزان الاشعار الخ

Dated 8th Şafar, 1024/27th February, 1615.

Other copies: *Ind. Libr.* JMB Nos. 2763, 2764; MUA p. 47 Nos. 9 and 10; Bk Nos. 846, 847; IvC Nos. 172 (2), 179 (1). *For. Libr.* R ii p. 525b; RS No. 191 (1); EIO Nos. 2046-48; Edin. No. 358; Pert. Berl. pp. 116, 131, 142, 187.

Pp. 38-94. Size and other particulars same as those of No. 1 above.

4. *Hada'iqul-Haqā'iq* (حدائق الحقائق).

The title, as given in this MS., in the passage quoted below, is *حدائق الحقائق*, the same as mentioned in *Dawlatshāh's Tazkira* (Browne's ed., p. 308); but in Rosen, MSS. (Pers., p. 282), it is more correctly given as *حقائق الحدائق*. In the *Kashfu'z-Zunān*, p. 421, it is mentioned as *شقائق الحقائق*; while in Rieu's Suppl. No. 421 v, it is given as *حدیفة الحقائق*.

This is a treatise on the Figures of Speech by Ḥasan b. Muḥammed ash-Sharaf (Sharafu'd-Dīn) ar-Rāmī. He was a

learned poet, well versed in the art of poetry, and the poet-laureate of 'Irāq in the days of Shāh Mansūr b. Muẓaffar, the last of the Muẓaffarids, who was killed in 795/1393. He has also written another work entitled انیس الشاق, regarding which see MS. No. 6 below. He has also left a *diwān*, in which he has displayed his poetic skill. In the days of Dawlatshāh it was not accessible at Samarqand, but was well-known in 'Irāq, Āzarbāijān, and Fārs. As Rashīd-e-Wāṭwāṭ's famous book, the *Ḥadā'iq's-Sihr*, dealing with the same subject, was considered too short, the present work was written by order of Sultān Uways b. Ḥasan Shāh-e-Īlkhānī (757-776/1356-1375) to serve the purpose of an explanatory commentary on it. The author says (pp. 98-99):

در اثنای بنده، پروری حضرت سلطنت پناه خلد [الله] ملکه فرمود که
رشید الدین وطواط قصیده مرصع در حدایق السحر گفته و مدعای او آنست
که از اول تا آخر مرصعست و مفاخرت نموده که در عرب و عجم کسی چنین
قصیده انشا نکرده است، اکنون بر تعریفی (تعریفی*) که او کرده است
چگونه شاید (چگونگی*) که جز مصرع (مصارع*) مطلع مرصع باشد (نباشد*).
بساط حضرت بنوسیده گفتم که حقا که نظر دقیق شاه (شاهد*) چنین نکته
تواند بود، و بتصدیق این ایراد از ناقلانِ خبیر و نادران (ناقدان*) بصیر
استماع افتاده که کتاب حدایق بمجمل است و به تفصیل احتیاج دارد، و فرمان
جهان مطاع بشرح مفصل نفاذ یافت، واجب شد نسخه مشتمل بر امثله اشعار
فارسی که درین عهد متداول ست مسمی به حدایق الحقایق مزیت (مرتب*)
گردانید (گردانیدن*)

It is divided into two parts. The first part comprises fifty (short) sections, and the second ten. References to, or quotations from, Rashīd's work are introduced by the words قول مؤلف in red ink, while the author's observations by قول متصرف also in red ink.

* As in the quotation on p. 57 of the Introd. to the Persian edition of Rashīd's *Ḥadā'iq* by 'Abbās Iqbāl.

Beginning: بعد از حمد یحید والصلوة یبعد چنین کوید اقل الشعراء شرف

Dated 21st Jumad. I, 1024/8th June, 1615.

Other copies: *For. Libr.* EB No. 1340; RS No. 421 v; Rosen No. 101; Krafft, No. 68; Pert. Berl. No. 35;

Pp. 98-173. S. 6'9 x 4'7, 5 x 2'6. No *jadwals*. LL 14. *Nast.* Writing black & red. Or. pap. Cond. good.

5. *Qaṣīda-e-Maṣnū'a* (قصیده مصنوعه).

This is the famous artifice-poem (entitled *مرح ممد*, see 'Abbās Iqbāl's Introd. to his ed. of Rashīd-e-Waṭwāṭ's *حداائق السحر* p. ۳۰) by Khwāja Jamālū'd-Dīn Salmān, who was born at Sāwa (whence called Sāwajī) in about 700/1300. He received a good education and attracted the notice of Shaykh Ḥasan-e-Buzurg, the Jalā'ir ruler of 'Irāq (736-57/1335-56), who when he ascended the throne, raised him to high distinction. He wrote beautiful *qaṣīdas* in praise of Shaykh Ḥasan, his accomplished queen Dilshād Khātūn, and their son, Shaykh Uways. They were composed in imitation of the panegyric poems of Ṣahīr, Aṣīr, Sanā'ī, and Kamāl-e-Iṣfahānī, whom he generally surpassed in subtlety of style and novelty of ideas. He died in 778/1376, leaving behind two *maṣnawīs*: *Firāq-nāmā* and *Jamshīd wa Khurshīd*, and a *diwān*; but his fame rests chiefly on his *qaṣīdas*, in which he has fully displayed his skill in the poetic art. For further particulars of his life and works, see *Encyc. Islām*, Dawlatshāh, *She'ru'l-'Ajam*, esp. 'Abdu'l-Muqtadir's *Cat. of Bankipore Or. Publ. Lib.*, where copious references to Persian and European literature are given and some errors of dates in Rieu and Ette have been corrected. Although the *qaṣīda* under notice is a panegyric poem in praise of the minister Ghiyāsu'd-Dīn Maḥmūd, d. 736/1336, (minister to Abū Sa'īd, the Mongol who ruled from 716-736/1316-35), yet it is really designed to serve the purpose of an illustrative treatise on Persian Prosody and Figures of Speech. And that is the reason why it has been included in this volume, along with other treatises on Prosody and Rhetoric. It is composed in imitation of Sayyed Zulfāqār-e-Shirwānī's *qaṣīda*, concerning which Dawlatshāh says in his *Tazkira* (Br. ed. p. 131):

قبل از خواجه سلمان ساوجی کسی در صنعت شعر مثل قصیده ذوالفقار نه گفته است که مجموع صنایع و بدایع شعر را شامل باشد و آن قصیده مشتمل است بر توشیحات و دوائر و زخارفات، و از هر يك بيت چندین مصاریع و آیات ملون در بحور مختلفه اخراج می شود و بیرون می آید، و خواجه سلمان صنعتی چند در قصیده خود زیادت ساخته..... و از قصیده مصنوعه سید بعضی نوشته خواهد شد تا نموداری باشد:

- ❖ چمن شد از گل صد برگ تازه دلبر وار ❖
- ❖ بهار یافت بهاری زباد در گلزار ❖
- ❖ نهال چون قد دلبر چنان شود در رقص ❖
- ❖ لسان فاخته چون بیدلان بنالد زار ❖
- ❖ ارم ز روی تناسخ بیوستان آید ❖
- ❖ خزان خزان چو در آید بیاغ باد بهار ❖

و از هر سه بیت این قصیده بیتی اخراج می شود بدین نسق در بحور مختلفه:

- ❖ گل صد برگ دلبر وار چون در بوستان آید ❖
- ❖ بهاری باد در گلزار چون بیدل خزان آید ❖

In the prose preface Salmān says (pp. 178 and 179):

این قصیده ایست شامل بر صنایع و بدایع و اصول و بحور و مزاحفات و منشعبات آن چنانکه شصت و چهار بحر و قریب صدویست صنعت و دوائر شصت و نه که اوزان شانزده گانه و تفکیک بحور ازان معلوم گردد دران مندرج است موشع بقطعه چند مصنوع که یمن دولت حضرت رفیع و سده منیع مخدوم اهل عالم سلطان الوزرآء فی الامم غیاث الدین والدین عون الحق و مغیث المسلمین محمد ضاعف الله جلاله بالتائید ذهن حامد کترین بندکان سلمان ابن محمد الساجی ابداع کرده است اگرچه قصیده بیت: ما ان مدحت محمد ابعقالتی ❖ لکن مدحت

مقالی بمحمد، بران صادق است امید که دران حضرت بسمع رضا اصفا افتد
والقصیده هذه فی مصنوعات العروض.

While describing the copy in the India Office (No. 1241) Dr. Etthe remarks: "The chief subtlety is, that all the words "of two and two or three and three baits, written in red ink, "form together a new distich usually a mathnawi-bait, and "every bait of this kind represents a different metre and a "different tropical figure; for instance from the first two baits "of the *qaṣīdah*:

صَوای[†] صفوت رویت بریخت آب بهار ۰ هوای جنت کویت بییخت مشک تار
اگر خبر ز صفای تو گلستان دارد ۰ گل از حیای رخت جاودان ندارد بار
"there springs this mathnawi-bait in the meter سلم
"and representing الترمیع والاشتقاق:

“ صَوای (صفای) صفوت رویت صفات گلستان دارد ۰
“ هوای جنت کویت حیات جاودان دارد[‡] ۰

"Besides, (1) all the initial letters of the baits give a *kit'ah* "of three distichs, containing a dedication to the Wazīr Ghiyāth-
"aldīn Muḥammad; (2) from the حُـو i.e., specially selected
"letters, of the words in all the first hemistichs springs a *kit'ah*
"of eight distichs, in which no *alif* appears; (3) from the حُـو
"of the words in all the second hemistichs springs another
"*kit'ah* of seven distichs, in which no diacritical point appears;
"and (4) by another arrangement of select letters, a ghazal of
"five distichs is formed." The *ghazal* of five distichs mentioned
by Dr. Etthe is not found in our MS.

The *qaṣīda* consists of 158 couplets, from the words of which, in the manner stated above, 60 distichs and 6 hemistichs are formed, each of which illustrates a prosodial measure and at least one figure of speech. In all 64 measures and about 120 figures of speech (as stated by the author himself) have been

† Correctly given in this MS. as صفای.

‡ The last word is correctly given in this MS. as آرد.

illustrated. *Qit'a* No. 1 besides illustrating the موشح serves the purpose of indicating the exact number of couplets in the original *qaṣīda*. Inasmuch as it is formed from the initial letters of words occurring at the beginning of all distichs of the original poem, the total number of its letters must correspond with the number of distichs in the original poem. The *qit'a* comprises 154 letters. The *qaṣīda* ends in a *du'ā* for the patron, and, as the *du'ā* is to be followed by Amen, the number 4 corresponding to the number of letters in that word, (formed by the juxtaposition of the initial letters of the words occurring at the beginning of the last four distichs of the *qaṣīda*) must be added to it in order to obtain the number 158.

There is a prose preface (p. 178) to the *qaṣīda*, which begins with :

بعد از حمد و سپاس بی قیاس حضرت احدی را که بوحدانیتش جمیع کائنات

On p. 177, there is a memorandum note, dated 1074/1663-64, which runs as follows :

هذا قصيدة مصنوعة بصنایع و بدایع منسوبة على حضرت المخدومی ملاذی
افصح الشعراى العرب والعجم صاحب الطبل والعلم حامى السیف والقلم خواجه
سلمان ساوجی که ابا بر پدری این فقیر حقیر را نسبت مومى اليه درست می
شود و از جانب مادر دخترزاده قطب السالکین خواجه سلطان احمد.....
اللهم اغفر وارحم جميعا جميعا بحرمۃ محمد و اهل بيته الطيبين والطاهرين
المعصومين تحرير في تاريخ اواسط شهر رجب ١٠٧٤

After the publication of Rashīd-e-Watwāt's epoch-making work, the *Hadā'iq*, several poets of the VII and VIIIth. centuries of the Hijri era, devoted themselves to the development of various kinds of artificial subtleties in their poems and to the composition of قصائد مصنوعة or artifice-poems. The most famous amongst those who preceded Salmān were (1) Fakhrū'd-Dīn Qiwāmī Muṭarrizī, brother of the great Nizāmī of Ganja, whose poem goes by the name of اشعار بدایع الاسمار ; (2) Sayyed Zu'lfaqār-e-Shirwānī (VIIc/XIIIc), whose *qaṣīda* referred to

above is entitled *مفاتيح الكلام في مداخل الكرام* (3) **Badr-e-Jājurmī** (d. 687/1288); (4) **Sharafu'd-Dīn Faḡlu'llāh-e-Qazwīnī**, whose poem bears the title of *نزهة الابصار في معرفة بحور الاشعار* and (5) **Shams-e-Fakhri**, author of the *qaṣīda* called *مخزن البحور*. Amongst those who *followed* Salmān and imitated him in this respect, the most remarkable is Ahlī of Shīrāz, (d. 942/1535-36) who wrote a *قصيدة مصنوعة* called *مخزن المعاني* in praise of *امير على شير*, containing four different 'subtleties, viz., (a) certain words taken from two and two and three and three *bayts*, form together a new *maṣnawī-bayt*, and every new *bayt* thus developed represents different meter and a different figure of speech; (b) all the *first letters* of the *bayts* formed into words give a *qiṭ'a*; (c) and (d) from the *hashw* of all the first hemistichs taken together and from the *hashw* of all the second hemistichs taken together are formed two *qiṭ'as* each of eight couplets. Ahlī wrote another artifice-poem in praise of Sultān Ya'qūb consisting of eight subtleties; and yet another in praise of Sultān Shāh Ismā'il-e-Ṣafāwī, also consisting of eight subtleties. For the *qaṣīdas* of Ahlī see EB No. 1027.

Salmān's *qaṣīda*, under notice, contains explanatory marginal notes opposite to the passages which require to be explained. On one side of the resulting couplet the name of the figure of speech contained in it is given and on the other, that of the measure in which it is composed. The letters and words required for various artifices are written in red ink. The *qaṣīda* was published in *Gulistān-e-Masarrat* at Cawnpore in 1851.

Undated; but of the same age as other treatises in this volume.

Other copies: *Ind. Libr.* GOLM p. 11; IvC No. 228 (1), incomplete copy. *For. Lib.* TM No. 643; EIO Nos. 1241, 2882.

Pp. 178-213 Writ. sp. 4'9 X 2'8. No *jadwals*. LL. 14. Other particulars same as of No. 1 above.

6. *Anīsū'l-'Ushshāq* (انيس العشاق).

By the same Ḥasan b. Muḥammad ash-Sharaf (Sharafu'd-Dīn b. Muḥammad) ar-Rāmī, who is the author of *حدايق الحقائق* see No. 4 above. Referring to this work, Prof. Browne says

(*Lit. Hist. Pers.* vol. ii, p. 83): "A few words, however, must be "added on a work of great utility to students of the erotic poetry "of the Persians. I mean the 'Lover's Companion' (*Anīsu'l-* " "*Ushshāq*) of Sharafu'd-Dīn Rāmi, who flourished in the latter "part of the fourteenth century of our era. This book treats of "the similes which may be employed in describing the various "features of the beloved, and has been translated and annotated "in French by M. Clement Huart, Professor of Persian at the Ecole "des Langues Orientales Vivantes (Paris, 1875). It contains "nineteen chapters, treating respectively of the hair, the forehead, "the eyebrows, the eyes, the eyelashes, the face, the down on the "lips and cheeks, the mole or beauty spot, the lips, the teeth, the "mouth, the chin, the neck, the bosom, the arm, the fingers, "the figure, the waist, and the legs. In each chapter the author "first gives the various terms applied by the Arabs and Per- "sians to the part which he is discussing, differentiating them "when any difference in meaning exists; then the metaphors "used by writers in speaking of them, and the epithets applied "to them, the whole copiously illustrated by examples from the "poets. Thus the eyebrows (in Persian *abrā*, in Arabic *ḥājil*) "may be either joined together above the nose (*muttaṣil*), which "is esteemed a great beauty, or separated (*munfaṣil*), and they "are spoken of by the Persian poets by thirteen metaphors or "metaphorical adjectives. Thus they may be compared to crescent "moons; bows; rainbows; arches; *mīhrābs*; the letter *nūn*, ن; the "letter *Kāf*, ک; the curved head of the mallet or polo-stick; the "*dāgh* or mark of ownership branded on a horse or other domestic "animal; and the *ṭughrā*, or royal seal on the letters-patent of "beauty. In the case of the hair the number of metaphors and "metaphorical adjectives of which the use is sanctioned is much "greater: in Persian, according to our author, "these are, pro- "perly speaking, sixty; but, since one can make use of a much "larger number of terms, the hair is spoken of metaphorically "as 'that which possesses a hundred attributes'; of which at- "tributes a copious list is appended." The MS. begins (p. 214) with:

حمد و ثنای خالق را علت حکمتی که در مبداء خلقت وجود خاکینازا

The treatise is dedicated to Shaykh Uways-e-Īlkhānī (757-776/1356-1375). The dedication, not found in IvASB No. 337, is present in our copy. Haj. Khal. gives 826/1423 as the date of its composition; but since Sultān Uways, to whom it is dedicated reigned up to 776/1375, a later date must be incorrect. The treatise was lithographed with حواس الحيوان of Muḥammad Taqī-e-Tabrīzī, Persia, 1279-1283; translated and annotated by Cl. Huart, *Bibl. de l'Ecole.*, Paris, 1875.

This MS. also does not bear any date of transcription.

Other copies: *Ind. Libr.* JMB p. 406, No. 2667; Bk vol ix, No. 891; St No. 87; IvASB No. 337; IvC No. 170 (where it is called انيس العاشقين); *For. Libr.* R ii p. 814; RS No. 420 (iii), 421 (iii); EB No. 1339 (انيس العاشقين); Fl i p. 414; Aum p. 122; Pert Ber No. 35; EIO No. 2035; Br p. 273, Nos. 413, 414; Lind p. 113.

Pp. 214-287. Size, script, condition, same as of MS. No. 1 above. Writ. sp. 5 x 2'6. No *jadwals*. LL 14.

7. *Qaṣīda-e-Muṣanna'* (قصيدة مصنع).

This is the famous artifice-poem by Qiwāmī, sometimes called قصيدة بدیعه about which Professor Browne says (*Lit. Hist. Pers.* ii, p. 47): "The more important of these artifices of the Persian rhetoricians and poets are illustrated in a *qaṣīda-i-muṣanna'*, "or 'artifice-qasida', composed by the poet Qiwāmī of Ganja, "brother of the celebrated Nidhāmī of Ganja, who flourished in "the twelfth century of our era. This *qaṣīda* comprises 101 *bayts*, "or verses, and is given on pp. 198-201 of vol. i of Ziyā Pāshā's "*Kharābat*." He then reproduces it "line by line, with prose "translation, and running commentary as to the nature of the "rhetorical figures which it is intended to illustrate." Although it is stated here that the *qaṣīda* consists of 101 *bayts*, only 100 are quoted in the book. Our MS. also contains 100 only. Ten couplets numbered 53-62, in the *Lit. Hist. Pers.* illustrate the figure of speech called *Lughaz* or riddle, in respect of which Prof. Browne says: "These riddles are generally very obscure, and "I regret to say that of the one here given I do not know the

“answer.” Our MS. gives the answer. The riddle is on Love (*ishq*). Couplet No. 70 illustrates the figure of speech called *mujarrad* concerning which Prof. Browne remarks that it “is “not mentioned in the books at my disposal, and I do not see “wherein its peculiarity consists.” Our MS. mentions the name of the figure of speech in such a manner as to explain the peculiarity it consists of. It mentions it as مجرد من الالف i. e., free from the letter *alif*. No doubt there is an *alif* in the last word of the first hemistich, viz., *ast*, but according to the rules of classical orthography, it is not to be written after a *sākin* letter with which it is generally joined. It is not written in our MS. There is another *alif* in the last word of the couplet, viz., *tār*; but because it is the *qāfiya* or rhyme-word it does not count just as the rhyme-word does not count in a قصيدة مرصعة. It is true that ordinary books on Persian Figures of Speech do not mention the Figure *mujarrad*; but I find that *Ashrafu'l-Inshā* by Mawlawī Ashraf ‘Alī of Nasik (formerly Professor of Persian, Elphinstone College, Bombay) explains it under the name of محذوف الحرف and gives 28 varieties of it corresponding to the 28 letters of the alphabet, from each of which one letter is excluded. The text of the *qaṣīda*, as given in our MS., contains some important variants, which are decidedly better than the readings given by Prof. Browne. For these variants and a detailed study of this *qaṣīda* see my article on it in the JBBRAS for November, 1925.

Each of the figures of speech is written here in red ink facing the couplet which illustrates it.

Beginning:

حمد یحد بدیع مبدعی را که طوطی باغ بدائع

This treatise also is not dated.

Pp. 290-296. Size, paper, condition, script similar to those of MS. No. 1 above. Writ. sp. 5'1 x 2'9. No *jadwals*. LL 15 or 16 to a page.

8. *Tuhfatu'sh-Shu'arā* (تحفة الشعراء).

This rare treatise gives a detailed explanation of the 49 changes (علل) which take place in the various feet of Persian prosody, such as تبضع, قصر, خبن, حذف etc; by Ṣafīu'llāh b. 'Alī

of Baṣṭām and Dihistān. It is dedicated to the minister Shams-n'd-Dīn 'Alī of Baṣṭām.

Beginning: حمد بنی حد وثنای بنی عد حضرت معبودی را جلت قدرته

This treatise also does not bear any date of transcription.

Pp. 298-317. Size, paper, script, and condition same as of MS. No. 1 above. Writ. sp. 4'2 x 2'8. No *jadwals*. LL 15.

9. *Risāla fī Fann'il 'Arāḡ* (رساله فی فن العروض).

This is a short treatise containing 31 *qit'as* of four hemistichs each and illustrating 31 prosodial measures. The third hemistich forms the measure and the other three are composed thereon. It is by the famous poet Rashīd-e-Waṭwāt, who flourished at the courts of Āṣiz (535-551/1140-56) and of his son Īl-Arsalān (551-68/1156-1172) and who died, 578/1182. For his life and works, see Br. *Lit. Hist. Pers.*; Dawlatshāh, and other *tazkiras*. For a critical study, see the Introd. to Rashīd's *ḥadīq al-ṣar*, Tehrān ed. by 'Abbās Iqbāl.

Beginning:

الحمد لله رب العالمين والصلوة والسلام على محمد وآله اجمعين فهذه رساله في فن
العروض من تصانيف مولانا العلامة رشيد الملة والدين الوطواط. رحمه الله

The first *qit'a* runs as follows:

(بحر هزج مثنى سالم)

* هزج را کر تمام ارکان همی خواهی ازین مکذر *
* بکیر این قطعه را یاد وبکن این بیت را از بر *
* مفاعیلن مفاعیلن مفاعیلن *
* زهی با فر یزدانی زهی با داد پیغمبر *

This treatise also is undated.

Other copies: *Ind. Libr.* Bk No. 848 (ii). *For. Libr.* RS No. 191 (11).

Pp. 318-324. Size, paper, script, and condition same as in MS. No. 1 above. Writ. sp. 4'4 x 2'9. No *jadwals*. LL 15.

Volume 2.

10.

MAṬĀLE'U'L-ANWĀR (مطالع الانوار).

So called in IvASB No. 62 and in EIO No. 163, but the title given in this MS. is مطالعة انوار وترجمة الآثار. The name of the author is clearly given on fol. 1b, line 2, as 'Afif Nūr-e-Kāsānī (Kāshānī). Rieu (iii, p. 1037a) calls him 'Afif Navā Kāshānī, and his book مطالع الانوار; while Ethe (EB No. 141), 'Afifah Nūr-i-Kāshānī. In Asaf. (p. 880. No. 57) the author is called 'Afif Nūr-e-Kāshefi (?). It is a history of the Prophet Muḥammad and his four successors, together with a short account of the Umayyid Khalifate and a chapter on eschatology. It is based on Commentaries of the Qur'ān, *Wāqidi*, *Akhbārul-Ākhira*, *Risāla-e-Imām Maṣṣūr-e-'Abharī*, *'Umdatul-Ma'rifa* (Ethe has *Tamhīdu'l-Ma'rifa*). It is divided into 21 chapters. Chapters i-xvii are devoted to the life of the Prophet; while chap. xviii gives a sketchy account of the four Orthodox Khalifs. While speaking of 'Abdu'llāh b. Saffāḥ the author says (fol. 72b):

خلافه بر عبد الله سفاح داد که نبره (نیره) امیر المومنین عباس بود رضی الله عنه درخانه عباسیان استقامه یافت تا امروز درخانه ایشانست

From this it would follow that the book was composed before the extinction of the 'Abbāsīd Khalifate, i.e., before 656/1258; but M. Ivanow states (IvASB No. 62) that it was composed in the Xth century of the Hijri era. On what authority he does so is not stated. Rieu (i, p. 85a) mentions *Maṭāli'ul-Anwār* as one of the sources of *Ta'rikh-e-Muḥammadī* by Muḥammad Bihāmad-Khānī, composed in 842/1438-39. In the first part of this latter work, the author narrates "the history of Muḥammad, the trial and anguish of the grave, the abode of the soul after death, resurrection and last judgment." If it is 'Afif's *Maṭāle'u'l-Anwār*, it would follow that it was composed before 842 A.H. After chap. xviii, comes a section on the building of the *Ka'ba* (fol. 72b). It is followed by sec-

tions on خروج دابه الارض (f. 80b), قيامت (f. 79b), بيان آخرت (f. 77b), آمدن ياجوج وماجوج (f. 83b), نزول مهتر عيسى (f. 81), دجال و خروج او (f. 84), معاتبه و مجادله و امتياز (f. 85b), حشر و نشر (f. 84b), خروج دابه (f. 84), تعذيب عرصات مومنان (f. 94b), دوزخ و پل صراط (f. 90), مومنان از كابران اخ (f. 100).

Beginning: الحمد لله.... می گوید بنده بندگان حضرت ربانی عفيف نور کاسانی

Dated 15th Rajab, 1210/25th January, 1796. Copied by Rafi'-u'd-Dīn at the order of 'Alī Mardān Khān Afrāsiyāb Jang Bahādur, grandfather of Sardār Mīr Aḥmad 'Alī Khān, retired Deputy Superintendent of Police and First Class Sardār of Poona. The latter is a descendant of the brother of Ibrāhīm Khān Gārdī, the famous Commander of the Maratha Artillery. The Sardār enjoys a respectable position amongst the Muslim gentry of Poona.

Other copies: *Ind. Libr.* JMB p. 314, No. 1777; *Asaf* p. 880, No. 57; *GOLM* p. 14; *Bh* No. 40; *IvASB* Nos. 62-64; *St* p. 25, No. 69. *For. Libr.* R iii p. 1037; *EB* Nos. 141, 142; *EIO* Nos. 163, 164.

Ft. 106. S 9'3 x 5'9, 6'6 x 3'9. No *jadwals*. LL 15. *Ind. Nast.* Or. pap. Slightly worm-eaten. Edges of pages repaired. Cond. good.

Volume 3.

11.

PANCHHĪ-BĀCHĀ (پنچھی باچا).

This is a versified Dakhnī translation of the famous Persian poem entitled *Manṭiqu'ṭ-Tayr* of Farīd'ud-Dīn 'Aṭṭār. It is generally known as *Panchhī-nāma*, under which title it was published in Bombay in 1312/1895. But on the last page of that edition it is called *Bāchā Panchhī*. In our MS. the name appears more correctly as *Panchhī Bāchā*, which is a literal translation of the Persian title. In the epilogue (خاتمه) fol. 110b, the poet says:

ناؤن اسکا مین پنچھی باچا رکھیا * یاد کاری خلق عالمکون دیا

The printed Bombay edition omits the last 26 couplets. Moreover its text is generally less correct than that of our MS. The name of the author (not given in the book) appears on

the title-page of the Bombay edition as Wajhu'd-Dīn, but elsewhere as Wajīhu'd-Dīn. He was an inhabitant of Karnūl and had adopted *Wajdī* as his *takhalluṣ*, which is found in the poem itself. The *Khātima* opens with the couplet:

شکر [کر] وجدی کہ بروجہ صواب * ختم ہوئی توفیق حق سون یو کتاب

See *Urdū-e-Qadīm* by Shamsu'llāh Qādirī (pp. 92, 93), where it is stated that besides this poem (called there *Panchhū-Bāchhā* (for *Bāchā*, Sans. *Wāchā*, language) he also translated another sufiistic Persian poem also by 'Aṭṭār, viz., *Gul o Hormuz* (also called *Khusraw-nāma* or *Khusraw o Gul*), under the title of *Tuḥfa-e-'Ashiqān*, in the year 1153/1740-41. Naṣīru'd-Dīn Hāshimī, however, in his *Dakan men Urdū* (p. 97) observes that as *Tuḥfa-e-'Ashiqān* was composed in 1015/1606-07, it could not be the work of *Wajdī*, but that it was written by another poet of the same *takhalluṣ*. Hāshimī's remarks appear to have been based on a misunderstanding of the مصرعة تاریخ, viz., پیچھانو اسی. نعمة عاشقان. Both Qādirī and Hāshimī quote this hemistich, but deduce from it different dates: the former deduces 1153/1740-41 from the *whole* of the hemistich, while the latter 1015/1606-07, from only the *last two words* of it. The poet's couplet, from which these deductions have been made, runs as follows:

دسی اسکی تاریخ بچکون عیان * پیچھانو اسی تحفہ عاشقان

Both the writers, however, state that the author of the پیچھی wrote another *maṣnawī* called حاصرہ ماع, in 1145/1732-33, which date is yielded by the title itself. The date of composition of پیچھی ماع, as given by Hāshimī, is 1155/1742-43, but that given by Qādirī is 1146/1733-34. The latter is based on the chronogram given by the poet himself in the *khātima* (fol. 110b), viz., کما حاصا کتاب, the numerical value of which is 1146. *Bibl. Morg. Gesich.* gives 1115, which is the numerical value of the last two words, viz., حاصا کتاب only. Blumhardt† gives the name of the author as ضعیف (!), in support of which he quotes the following lines:

† *Catalogue of Hindustani MSS. in the India Office, 1926, No. 121.*

جی موافق فہم اپنہ کی ضعیف * اس کتاب خاصہ کا نظم شریف

قصد کر دکھنی زبان میں لیکھ آون * تارہی دنیا میں میرا بھی ناون (ہکذا)

He further says that "it was composed in A.H. 1131 (A.D. 1719), as expressed by the chronogram کتاب : یو خاصا کتاب :

”جب کیا تاریخ کا دل میں حساب * تب ہوا میزان میں یو خاصا کتاب“

Ethe (EIO No. 1031, 5) says: "Two Hindusthānī translations "of the Mantik-ut-tair are preserved in Nos. 2375 and 2817 (the "latter in Dakhnī verses) of the India Office Collection."

Beginning: ای پنچھی پیاری سخن آغاز کر * حمدسون حق کی بلند آواز کر

The poem was printed at Bombay in 1280/1863-64; 1312/1894-95; 1319/1901; and at Madras in 1272/1855-56, and 1314/1896-97. The Bombay editions contain modernised or revised spelling and are wanting in a few lines towards the end. The Madras edition of 1272/1855-56 is said to be very correct and to agree with MSS. (see Shamsu'llāh Qādirī, p. 94). The text of the few extracts given on page 99 of Hāshimī's book, *Dakan men Urdā*, is found on comparison with our MS. to be corrupt and defective. This MS. once belonged to Mr. 'Adu'r-Rahmān Khān, father of the late Ja'far 'Alī Khān of Poona mentioned in Vol. 2 above.

Dated 2nd Šafar, 1225/9th March, 1810.

Other copies: *Ind. Libr.* Asaf p. 1282, No. 64; *For. Libr.* Blum (1926), No. 121.

Ff. 111. S 8'9 x 4'5, 7'2 x 3'5. No *jadhwal*s. LL 17. Ind. Dakhnī Nast. Or. pap. Slightly wormeaten. Cond. good.

Volume 4.

12.

NUZHATU'L-MULŪK (نزهة الملوك).

In this book, the author Sulaymān Muḥammad-e-Bulghārī (fol. 4) narrates a few stories connected with past kings. The stories are embellished with suitable Arabic and Persian poetic quotations. In this MS. the name of the Sultān to whom

it is dedicated is left out, evidently with the intention of writing it afterwards in the blank space with red or golden ink. The title is mentioned on fol. 6b. It is divided into 10 chapters, each containing two stories. These stories are related by two beauties گلچهر and سمن بوی in the presence of the king فرخ زاد; they illustrate the 10 chapters which treat of (f. 18) the following subjects:

- باب اول در فضیلتِ عدل
 " دوم " " " حلم
 " سیوم " " " شجاعت
 " چهارم " " " سخاوت
 " پنجم " " " مذمتِ حسد
 " ششم " " " فضیلتِ سیاست
 " هفتم " " " فضیلتِ امانت
 " هشتم " " " آنکه محرم اسرار که تواند بود
 " نهم " " " آنکه خدمت ملوک را که لایق باشد
 " دهم " " " فضیلتِ توکل

Beginning: حمد و ثنائیه که مروج آن (؟) عطر آن جون سنایای صبح

ابوالفرج علی بن الحسین mentions an Arabic work of the * نزعة الملوك والاعیان (d. 356 A.H.) under the title of الاصفهانی الكاتب

This MS. bears no date of transcription. The name of the copyist is effaced.

Ff. 105. S 8'3 x 4'6, 5 x 2'4. No *jadwals*. LL 15. Very good clear *Nast.* Or. pap. Pages somewhat soiled by damp. Cond. good.

Volume 5.

13. ش

(نسخه عالمگیری) NUSKHA-E-ĀLAMGĪRĪ

This is a collection of Letters (called in the colophon belonging to the period of Awrangzeb's *Shāh-zadagi*,

* Fluegel's ed., No. 13731. The full title is *نزهة الملوك والاعیان فی اخبار القیان المنیات الدوائل* الحان. It is further stated that the work contains لطائف مستحسنه واخبار مستظرفة من اخبار القیان قدیمین وحديثین وشرح احوالهن.

that is, before his accession to the throne. They were written for him by his Munshī (Abu'l-Fath) *Qābilkhān* and revised and corrected by the prince himself. Abu'l-Fath, who received the title of *Qābilkhān* in the first year of the reign of Awrangzeb, retired from office in the second year and died in the fifth (1072-73/1661-63). Describing another collection of letters belonging to the same period and written by the same Munshī, called *آداب عالمگیری* (collected by Muḥammad Sādiq of Ambāla, the Munshī of Prince Akbar, the youngest son of Awrangzeb), Mr. Najīb Ashraf, M.A., (now Lecturer, Ismā'il College, Andheri), says in his *مقدمۂ رقعات عالمگیری* (pp. 38-41) that a new (hitherto unknown) copy has been discovered by his friend, M. Abū 'Umar Ṣāleḥ Yāfe'ī, (of Hyderabad, Deccan), which contains the letters found in the *Ādāb-e-'Ālamgīrī*, but the number of letters contained in it is very small, the arrangement different, and the introduction entirely different from that of Sādiq's collection. From this he concludes that somebody else has also attempted to collect these letters. Then he quotes a passage from the Introduction, which is exactly the same as that with which our MS. opens (unfortunately the first page or pages of our MS. are lost) and which proves beyond doubt that our MS. is another copy of the same collection as has been found by Yāfe'ī. In the passage under reference our MS. adds *نہ* (not found in Yāfe'ī's copy) after the name of the author *مرحوم ابوالمفتح*. The addition of the name Thatha is significant, as it shows that the author belonged to that city in Sind. Another quotation from Yāfe'ī's copy, viz.,

جامعہ اوراق کہ اصحاب فن آن را دوست دار وکلام این قوم را آرزو مند
است، کلام الملوك ملوک الکلام دانسته چندین ازان جراید.....فراہم آورد.

given on pp. 39 and 40 of Najīb Ashraf's book reads more correctly in our MS. as follows:

جامعہ اوراق کہ اصحاب فن انشا را دوست دار وکلام این قوم را آرزو مند
کلام الملوك ملوک الکلام دانسته.....الخ

This collection, as stated by the collector (fol. 1b), is divided

- (۱) عرضداشتہای خلاق پناہ بجناب اعلیٰ حضرت
(i.e. عرائض اورنگ زیب بنام شاہجہان (as in N. Ashraf,
(۲) مکتوبات بیگم صاحب وغیرہ (i.e. مکتوبات اورنگ
زیب بنام بیگم صاحب، جهان آرا وغیرہ
(۳) نشانہا (i.e. نشانہای اورنگ زیب بنام امرا وغیرہ
(۴) نشانہای محمد سلطان کہ بامرا وغیرہ نگارش یافته
(۵) عرایض قابل خان بجناب خلیفۃ الہی
(i.e. عرایض قابل خان بنام اورنگ زیب
(۶) عرایض قابل خان بہ محمد سلطان
(۷) حسب الامر کہ قابل خان نوشتہ
(۸) القاب وغیرہ
(۹) قول نامہ کہ حسب الاتماس محمد مراد بخش
نگارشیں یافتہ

بر شناخت مصداق این اقوال حال سعادت اشتغال مسودات بادشاہ جهان پناہ محمد اورنگ زیب عالمگیر محی الدین غازی کہ قابل خان مرحوم ابوالفتح تہتہ در ایام بادشاہزادگی آنحضرت بموجب امر عالی نگارش نمودہ و بقلم جواہر رقم آنحضرت پیرایہ اصلاح و حلیہ تزئین یافتہ

Undated; but the day, date, month, and place are given. In the colophon it is called *نسخه عالمگیری*, and it is stated that it was finished on Wednesday, the 21st Rāmāzān, in the village of Medak, Šūbah Hyderabad, for Rāi Rāmdās Pandit, by Muḥammad Māh Qādirī.

For Yāfe'īs' copy see above.

Volume 6.

14.

MU'AYYIDU'L-FUZALĀ (موسيد الفضلاء).

A very valuable Persian-Persian dictionary, in which besides Persian words, Arabic and Turkish words and expressions occurring in classical Persian poets are explained by Shaykh Muḥammad b. Shaykh Lāḍ of Delhī, completed (according to Blochmann, *Cotributions* p. 9), 925/1519. The author undertakes to explain all difficult words and phrases occurring in Firdawsi's *Shāhnāma*, Nizāmī's Poems, Sanā'ī's Poems, *Diwāns* of Khāqānī, Anwārī, Ṣahīr, Sa'dī, Salmān, Ḥāfiẓ, and 'Abharī. The work is divided into *kitābs*, *bābs*, and *faṣls*. The *kitābs* are arranged alphabetically according to the *first* letter and the *bābs* according to the *last*. Each *bāb* is sub-divided into three *faṣls*; the *first* is devoted to Arabic words and phrases generally found in the works of Persian poets, the *second* to Persian and Pahlawi words, and the *third* to Turkish words.

Our MS. is defective and incomplete. The first three folios and those after the word کرمیت are written in a different hand and supplied later. The other folios are in clear *nasta'liq* and enclosed in golden and blue *jadwals*. The last word explained is ملطوط, and the MS. ends with فصل في العربي. It once belonged to Mr. 'Abdu'r-Raḥmānkhān, father of the late Ja'far 'Alīkhān of Poona mentioned in Volume 2 above.

Beginning :

محمد متوافره ومدايح متکاثره

The work was lithographed at Lucknow, 1884, and at Cawnpore, 1889.

Other copies: *Ind. Libr.* MF p. 57 No. 38; BORI No. 39; Asaf p. 1462, Nos. 234, 240; Bk ix No. 793; Bh p. 192; Iv-ASB No. 1415; IvC 518; MRD p. 93. *For. Libr.* EIO Nos. 2459-64; EB No. 1720; R ii p. 494; Pert pp. 225-227; Br p. 227.

S 10.1 x 5.6; within *jadwals* 7.9 x 3.7. LL 23 (in the earlier original portion), 17 (in the later). *Ind. Nast.* Or. pap. Cond. good.

Volume 7.

15.

TA'RĪKH-E-AḤMAD (تاریخ احمد شاه دُرّانی).
SHĀH-E-DURRĀNĪ

This is a history of the famous Afghān King, Aḥmad Shāh-e-Durrānī (the founder of the modern kingdom of Afghānistān, who reigned from 1160–87/1747–73) by Munshī Maḥmūd b. Ibrāhīm al-Ḥusaynī. The author, who enjoyed the company of Mirzā Maḥdī Khān, the famous secretary-historian of Nādir Shāh and author of *Jahāngushā-e-Nādirī*, which was much admired by the Afghān King, was appointed by the latter in 1167/1753–54 to the office of the State Chronicler. He had intended to write an account of His Majesty's glorious deeds. But before he could do so, he received royal orders to write the present work, which records the history of the reign of the Afghān King. Unfortunately our MS. is incomplete. It begins with the commencement of the rule of the King and comes down to the battle with اهل قطنابه و ترکانه, which is the last event described here. It ends with the following words:

جمعی از نهنگان جلّه شجاعت را از میان بحر خون خوار و دریای آتشبار لشکر
نصرت شعار جدا برگزیده جدا ساخته

Practically the account of the invasion of India is wholly wanting in this MS. A list of contents is given in Rieu i, p. 213.

Beginning: سپاس و ستایش بی قیاس پادشاهی را سزااست که معموره وجود

Other copies: *For. Libr.* R i p. 213b, and iii p. 1054 a X.

S 12'1 x 7'2; within *jadwals* 7'5 x 4'2. LL 13. A beautiful specimen of large bold *Nast*. Lines enclosed in golden *jadwals* and *bainassutūr*; wide *hāshiya*-space is coloured a dull red and surrounded by a faint blue border. Or. pap. Cond. very good.

Volume 8.

16.

SHARḤ-E-RISĀLA-E-MU'AMMĀ (شرح رساله معا).

This is an extensive but incomplete commentary on Mīr Ḥasan-e-Ḥusaynī's treatise on *Mu'ammā* or logographs. Mīr Ḥu-

saynī of Nishāpūr, the famous writer of *mu'ammās*, lived at the court of Sultān Ḥusayn Mirzā and died in 904/1498. He had composed his great work entitled *رساله در معمای جهان* at the request of میر علی شیر. A Persian commentary on it called *Sharḥ-e-Ruknī* is mentioned in R ii, p. 650, and EB No. 1356, and another in Bk vol. ix, No. 897, but neither of them begins as our MS. does. The commentator's name is not given in the MS. It begins as follows:

بنام آنکه از تالیف و ترکیب * معمای جهان را داد ترتیب

with which undoubtedly the *Risāla-e-Mu'ammā* of Mir Ḥusaynī opens (see RS p. 127, No. 194). After this the commentary begins with the following words:

ظاهر آن می نماید که لفظ بنام که بمعنی جار و مجرور است متعلق باشد بلفظ
ابتداء میکنم

The first page is mutilated; a few words towards the end of it are wanting. Names are written and textual couplets overlined in red ink. The last *mu'ammā* explained is in the name of غیات. It begins with حکایتی فرمودی. The MS. ends with the following words:

از جزو ثالث مسما قصد کرده شده و حصول

Fl. 288. S 10 x 6'5; within *jadwals* 5'9 x 3'1. *Jadwals* of two red lines and one blue. Ind. Nast. Or. pap. Cond. good.

Volume 9.

17.

TA'RIKH-E-FIRISHTA (تاریخ فرشته).

This is the first volume of the famous general history of India, from the oldest times to 1015/1606-07, also called گلشن تاریخ نورسنامه فرشته and ابرامیی Hindūshāh of Astarābād, commonly known as *Firishta*. This work was dedicated by the author to his patron, Ibrāhīm 'Ādil Shāh of Bijapur, (988-1037/1580-1627). The author was born at Astarābād in 960/1552-53. He came to India with his

father, in early life, entered the service of Murtaẓā Nizām Shāh of Ahmednagar (972-996/1565-1588), and was appointed captain of the royal guard. But when his patron was murdered, he left Ahmednagar for Bijapur in 998/1589-90, and was patronized by Ibrāhīm 'Adil Shāh II, (988-1037/1580-1627), who commanded him to write this history. When it was completed it was presented to him in 1015/1606-07. The 'Adil Shāh sent Firishta on an embassy to Jahāngir at Lahore. Besides this history, he wrote a medical work entitled *دستورالاطبا*. For further details of his life and work see BL i Nos. 536-540, Morl pp. 63-68, Bk Nos. 538-39, and Elliot vi. Lithographed in Bombay and Poona, 1831, 32; 2nd ed. Lucknow, 1281/1864-65. The *Ta'rikh* was translated into English by J. Briggs in his *History of the Rise of the Mahomedan Power in India*, 4 Vols., Lond. 1829, (with the exception of the XIIth *maqāla*, which deals with the Muslim saints of India). Regarding this translation Dr. Rieu remarks: "It is much to be regretted that the incon-
"testable usefulness of General Briggs' valuable work should
"have been in some measure impaired by a general looseness of
"translation, occasional inaccuracy in the writing of proper names,
"and, above all, by frequent and arbitrary omissions."* See also Raverty's remarks in the Introd. to his translation of *Tabaqāt-e-Nāṣiri*. Former translations of select portions of the same work are Dow's *History of Hindostan*, Lond., 1768; J. Scott's *History of Dekkan*, Shrewsbury, 1794; and Anderson's *Account of Malabar*, Asiatic Miscellany, 1786. The whole work is divided into a *Muqaddama*, 12 *Maqālas*, and a *Khātima*. Our MS. is the first vol., which ends with the death of Akbar, 1014/1605, i.e., with the end of *Maqāla* II. On fol. 1b, a list is given of the names of the 12 Shi'a Imāms and the *عشرة مبشرة* in red ink. On the same page is written in black ink the wellknown tradition of the Prophet concerning the 73 divisions of his followers, together with a Persian translation of it. Fol. 2 contains the names of the martyrs who fell in the battle of Karbalā. Sources of the history on fol. 6a and b. Fols. 2-59 and 64 and 65 on blue paper.

* Rieu, *Pers. Cat.* vol. i, pp. 225-226.

پیش وجود همه آیندگان * پیش بقای همه پائندگان : Beginning (fol. 2b) :

Dated the 20th Z. Qa'd., 1256/13th Janu., 1841. Copied by the order of Sayyed Muḥammad-e-Ḥusaynī at Bijapur by Ghulām Muḥyu'd-Dīn Manzūr.

Other copies : *Ind. Libr.* MF p. 90, Nos. 33-36 ; BISM Nos. 53-55 ; AIA ; BM No. 15 ; Bk Nos. 538-39 ; IvASB Nos. 135-39. *For. Libr.* R i p. 225 et seq ; EIO Nos. 291-302 ; EB No. 217 ; Morl pp. 63-69 ; Br Nos. 82-83 ; Pr Nos. 433, 462-68 Br Sup Hnd Nos. 1100, 1103 ; Lind p. 224 ; Edin No. 200 ; etc.

S 12.2 x 8 ; within *jadwals* 9.6 or 9.3 x 5.1. *Jadwals* of red double ruled lines. LL 17. *Ind. Nast.* Europ. pap. Cond. good.

Volume 10.

18.

RIYĀZU'L-INSHĀ (ریاض الانشاء).

This is a collection of Letters, official and private, written by خواجه (خواجه جهان) عمادالدین محمود بن محمد گیلانی better known as محمود گیلانی, the celebrated minister of the Bahmanī Sultāns. The Khwāja was born in 1405 A.D. at Qāwān (in Gilān), from which he came to be known in India as Gāwān. While returning from a pilgrimage to Mecca, he visited India as a merchant, landed at Dabhol, and proceeded to Bidar, the Bahmanid capital, where he was well received by the reigning Sultān, who appointed him, in course of time, to posts of great responsibility, trust, and power. He established peace and order in Telingana and other parts of the kingdom and conquered the Konkan and Gōa. "But the chief service which he rendered to the Bahmanid kingdom was the reform of its administration" (Haig). At last Jealousy brought about his ruin, and he was mercilessly beheaded in 886/1481 by order of Sultān Muḥammadshāh-e-Bahmanī (867-887/1463-82). For his life see *Encyc. of Islam*, where a Bibl. is also given. This collection of elegant letters is sometimes called روضة الانشاء, but here on page 15, it is called ریاض الانشاء. It is written in a highflown, artistic style, freely mixed with Arabic quotations from the Qur'ān, the Traditions, and Arabic and Persian Poets, and interspersed with lines of his own composition. Some of the letters are of

historical interest, e.g., the one written to the famous poet Jāmī inviting him to come to the Deccan (pp. 24–29), another to Khwāja ‘Ubaydu’llāh (pp. 29–39), a third to Sulṭān Muḥammad b. Sulṭān Murād Beg Rūmī (pp. 39–44), a fourth to Sharafu’d-Dīn ‘Alī-e-Yazdī, a fifth to Maḥmūd Shāh-e-Gujrātī on behalf of the author’s patron Muḥammad Shāh-e-Bahmanī, and a sixth to the contemporary ruler of Gilān. There are also letters addressed to ministers, the author’s brother, his own son, and other relatives. Besides this collection of letters, he also wrote *منظر الانشاء* on Epistolography and elegant prose-composition, with special reference to Rhetoric, Prosody, and Figures of Speech.

Beginning : يا من توحّد بيدايع الابداع والانشاء

On fol. 1a there is a round seal, which reads کبرگشت ز مهر علی, and below it to the left, the following memorandum note is written :

کتاب انشاء خواجۀ جهان جلد باترنج طلا وجدول نقره وخط روشن جمع
کتابخانۀ عامرہ اقبال واجلال پناه حشمت وشوکت دستگاہ خان عالی شان
سعادت نشان شجاعت خان شدہ بتاریخ ۲۶ رجب

Undated. There is no colophon, and so it is difficult to determine whether the volume is complete or not.

Other copies : *Ind. Libr.* BORI No. 126 ; *Asaf.* i p. 126, Nos. 148 and 46 ; *GOLM* p. 8 ; *IvASB* Nos. 343–345 ; *IvC* No. 128. *For. Libr.* EIO Nos. 2044, 2045 ; *Bl* i Nos. 689, 690 ; *EB* No. 1349 ; *R* p. 983 ; *Fl* i pp. 261–264 ; *Dorn C* p. 416 ; *Br Sup Hnd* No. 727.

Ff. 257. S 10'2 x 6'2, 5'7 x 3'5. No *jadwals*. LL 15. *Ind. Nast.*, and somewhat mixed up with *Shikasta* ; a red line drawn over Arabic quotations. Or. pap. Ink is eating into the paper, which shows signs of age. Slightly wormeaten. Cond. good.

Volume 11.

19.

LĪLĀWATĪ (لیلاوی).

The Persian translation of Bhāskarāchārya's celebrated work on Arithmetic and Geometry, made by Fayẓī by the order

of Akbar in 995/1587 (fol. 2b). Fayzī, the poet laureate of Akbar and elder brother of Abu'l-Faẓl, was born at Agra in 954/1547-48, and died on the 10th Ṣafar, 1004/5th October, 1595. He was a deep scholar of Arabic, Persian and Sanskrit literatures, and well versed in theology, philosophy, philology, history, epistolography etc. Besides a *Diwān*, he is said to have written a hundred books. He had projected a complete parallel to the *khamṣa* of Nizāmī (see Vol. 13, of the Bombay University Collection noticed below). Besides translating *Lilāwatī* and the *Mahābhārat* from Sanskrit, he wrote a Commentary on the Qur'ān, called *سوانح الالهام*. This as well as his other work, *موارد الكلم* * contain no dotted letters, and is an imperishable monument to his genius. For his life etc., see *مآثر الامراء*, *شعر المعجم*, *دربار اکبری* (vol. iii, pp. 716-738), *منتخب التواريخ*, *آئين اکبری* (vol. iii, pp. 299-310, from which a passage is translated in Elliot's *History of India*, vol. v, pp. 544-93; Blochmann's *Ā'in-e-Akbarī*, p. 490, etc. A good sketch of his life is given in Bk ii, No. 261. In the preface, after a panegyric on Akbar, Fayzī says (fols. 2a and b) that by the order of the Emperor, he translated into Persian the *Lilāwatī* from the Hīndī (i.e. Sanskrit), composed by *Bhāskarāchārya* (بها سکرا چارچ, fol. 2b), a native of Bidar in the Deccan. The date of the composition of this work, continues Fayzī, is not known, but that the Pandit wrote his other work on Astronomy entitled *کرن کنوہل* (fol. 2b, line 6) (not *بیکرن کنوہل* as in Rieu p. 450), in the year 1105 of the Shālivahān era, (1183 A.D.) wellknown in Hindosthān, i.e., 405 lunar years (not 373 as in Rieu) before the "current year", i.e., the 32nd of the Ilāhī era (995/1587). Weber (*Ind. Lit.* p. 261) also says that *Karana Kutuhala* was completed in Sake 1105/1183. M. 'Abdu'l Muqtadir (Bk xi, No. 1031) calls it *بکرن کنوہل* (probably after Rieu, which is evidently a mistake for *کرن کنوہل*, the first letter 'b' is part of the preceding expression *بہ موسوم*) and assigns to it the date 995/1587, which is a mistake for the date of the completion of Fayzī's translation of the *Lilāwatī*.

* *Mawāridu'l-Kilām*, not *Kalām* as read by Brockl. ii, p. 417. The full title is *موارد الكلم* .
 .وسلك الدور الحكيم .

According to Lassen,† Bhāskarāchārya flourished about 1150 A.D. After the above reference to Bhāskarāchārya, Fayzī mentions what he had heard about the circumstances which led to the composition of the work in the name of the Pandit's daughter, Līlāwatī. He adds that the translation was made with the help of expert astronomers from the Deccan and that the Sanskrit technical terms were allowed to remain as they were in the original.

Colebrooke's translation of the original Sanskrit was published in 1817 in London; and its second edition with the addition of notes and the Sanskrit text was issued by H. C. Banerji at Calcutta, 1927. On comparing the Persian manuscript with Mr. Banerji's edition, I find that it ends with the XIth Chapter on the Shadow of a Gnomon. This MS. is, therefore, incomplete, the last two chapters having been left out. In this MS. some examples, diagrams, and a few headings of sections are given in red ink; in other places blank spaces are left for the insertion of similar entries and figures. بدائع الفنون, a treatise on Arithmetic, based on the *Līlāwatī* is in the nature of a commentary on it. It is dedicated to the Emperor Awrangzeb and is mentioned in EIO No. 2259 and IvASB No. 1497. The name of the author, as given in the former, is Dharam Narāyan, but in the latter it is mentioned as Mednīmal, son of Dharamdās Narāyan. A Persian adaptation entitled ترجمه لیلاتی or مفتاح المعجایب by قاضی حسن ابن خواجه محمد طاهر is mentioned in MRD.

Beginning: اول زئای پادشاهی کویم * وانکه زستایش الهی کویم

Other copies: *Ind. Libr.* BUL No. 9; MF p. 37, No. 69; JMB p. 415, No. 2768; Asaf vol. i p. 818, No. 181; MUA p. 21, No. 511 (i); Bk xi No. 1031; IvASB No. 1694. *For. Libr.* R ii p. 449; EIO Nos. 1998–2000; R Br p. 116; Pr No. 1084; Lind p. 115.

Undated. But on the fly leaf an oval seal bears the name of 'Abdu'l-Hamīd, below which is the remark عرض دیده شد، سیوم شهر ربيع الثاني سنة ١٠٩٨. This year is probably the *julas* year of Awrangzeb's reign. If so, the date of the seal would be 1098/

† *Ind. Alt.*, vol. iv, p. 848; see MF p. 37, No. 69.

168C-87. On fol. 1a, in the left hand corner, is written the title of the book; and at the bottom of the page, a memorandum note says that the MS. once belonged to 'Abdu'llāh, son of Muḥammad Mirak, son of 'Abdu'l-Ḥamīd (in all probability identical with the name in the seal), and that it came to Aḥmad, son of 'Abdu'llāh, who bestowed it upon his son, Khwājā Muḥammad Mirak, dated 1148/1735-36.

Fl. 76. S 9'5 x 5'2, 5'8 x 2'8. LL 13. No *jadwals*. Fine Ind. Nast. Blank spaces left in several places for headings and diagrams or examples. Glazed Ind. paper. Slightly wormeaten. Cond. good.

Volume 12.

20.

'NĀMA-E-KHIYĀLĀT' ('نامه خیالات').

Called here *نامه خیالات*, but noticed by Dr. Ethe (EIO No. 1221) under the *title* of انشا امیر خسرو and by M. Ivanow (IVC No. 126) under that of عنوان نامه خیالات. The latter are the words with which the work (both in the copy of M. Ivanow and in this copy, but not in that of the India Office) opens, but which can hardly give it the abovementioned title. The opening sentence runs as follows:

عنوان نامه خیالات از مثنوی صاحب کلمات صوری ومعنوی امیر خسروی
دهلوی یاراست

Describing the copy in the India Office, Dr. Ethe says: "Let-
ters on Sufic topics, mystic love, Persian and Indian music,
"and similar subjects, written in a very flowery prose style,
"intermixed with *numerous verses*, by *Amir Khusraw*, forming
"a sequel to the preceding work on *Epistolography*, the رسائل اعجاز."
M. Ivanow observes, in the description of his copy, that it is
"a short collection of epistolary specimens, chiefly dealing with
"Sufic matters by the same *Amir Khusraw*. It is also called
"انشاء امیر خسرو." Both the scholars have taken it to be a work
of the famous Dehli poet. On a close examination, however,
I find that the internal evidence is so strong against that view
that it is impossible to attribute it to him. Many of the

“numerous verses” quoted in the Letters are introduced by the names of their authors, such as Rūmī, Nizāmī, ‘Aṭṭār, Pīr-e-Anṣār, Sanā’ī, and others. But amongst these are also to be found Ḥāfiẓ (ff. 9b, 11, 13, 15b, and 17), Kātibī (f. 14b), Shāhī-e-Sabzawārī (f. 15b), Hilālī (f. 21b), and Bahrām Saqqā-e-Bardawānī (as in the copy in Vol. 46 below), who died 66, 114, 132, 211, and 245 years respectively after Khusraw! In this copy (f. 6b) instead of Bahrām, Ṭālib Kalīm is mentioned, who died 336 years after Khusraw! Again, the author advises his son, in a lengthy letter (reproduced in full in the copy in Vol. 46 below, but incomplete here), to read the عیار دانش, which is a wellknown work of Abu’l-Faẓl, who died 286 years after Amīr Khusraw!

In addition to the love letters written by the author to his friends, in which he uses technical terms relating to music, the rainy season, the games of chess and *ganjafa*, archery, the names of Indian flowers, etc., there is a letter addressed to one Sayyed Shamsu’d-Dīn, whose advent into the Deccan (? f. 12) is said to have proved very beneficial to the people. There is another letter addressed to one Miān ‘Abdu’sh-Shakūr (f. 12). The author says that on receipt of a letter from him, he opened for an omen the copy of *Diwān-e-Ḥāfiẓ* which he had before him at the time (f. 13). Another letter on f. 15b refers to the death of an admired friend of the writer, who fell in the ‘assault on Qandahār’. It seems that the work has been compiled by some Shī‘a scholar [for he says that salvation depends upon one’s loving the *Ahl-e-Bayt* and that he who loves them is a saint like Bāyazīd, but that he who does not is associated with Yazīd (Bā-Yazīd)], who lived in XI c/XVII c. Beginning as stated above with:

عنوان نامه خیالات از مشوی صاحب کالات صوری ومعنوی امیر خسروی

The MS. is incomplete. The words (occurring in a long letter addressed to his son) with which it ends are:

از برکت ابن فنا فی الله نیز دست خواهد داد

For the remaining portion of this letter and subsequent *maktûbs*, see Vol. 46 below.

Ff. 22–23b contain the concluding portion of a Persian *maṣnawī* dealing with the Prophet's efforts to obtain salvation for his followers and his daughter's supplication for the same. On f. 23b, lines 2 and 3 run as follows:

گفت می گوید خداوند ای رسول * من دعای فاطمه کردم قبول
جمله امت را ییا مرزیدمش * از سر لطف و کرم بخشیدمش
گر طلب کردی همه خلق جهان * جمله را بخشیدی در یک زمان

The last couplet is:

هر کسی کو دوست دار مصطفی است * دوستدار چار یار باصفاست
Not dated.

Other copies: *Ind. Libr.* Vol. 46, MS. No. 86, below; *IvC* No. 126. *For. Libr.* EIO No. 1221.

Ff. 23. S 9.9 x 5.9, 7.6 x 4. LL 19 or 18. No *jadwals*. Or. pap. The style of handwriting employed in the verses at the end is ordinary *Nast*, while that employed for the Letters is *Nast*, mixed with *Shik*. Cond. good.

Volume 13.

21.

INTIKHĀB AZ MUNTA-
KHAḤ-E-ḤADĪQA (انتخاب از منتخب حدیقه).

This MS. contains selections (انتخاب) from earlier selections (منتخب) from Sanā'ī's famous poem, the *Ḥadīqa*, said to have been made by Farīdu'd-Dīn 'Attār (d. 627/1228). Abu'l-Majd Majdūd b. Ādam Sanā'ī (born about 464/1071–72) sang the praises of the Ghaznawid Sulṭān Bahrām Shāh (512–547/1118–1152) and the Saljūqid Sanjar (511–552/1117–1157), wrote the *Ḥadīqa* in 525/1131 and six other *maṣnawīs*, and died in all probability in 545/1150–51. For his life and work, see *Br. Lit. Hist. Pers.*, vol. ii; She'ru'l-'Ajam; EB; EIO; R; and Bk No. 17, where the question of the authorship of the غریب نامه, attributed to Sanā'ī by Dr. Ethe, is fully discussed and the

maghawī is correctly attributed to Banā'ī and not to Sanā'ī. Regarding the conflict of dates, see EB and EIO; but the latest contribution to the study of the dates of his birth, death, and composition of the *Ḥadiqa* is an article in Urdu by the learned Mawlawī Sayyid Sulaymān Nadwī, Director of the Shibli Academy at A'zamgarh, published in the *Ma'ārif* of March, 1933. For a life of 'Aṭṭār, see Vol. 24 below. On folio No. 1 a memorandum note says that it is منتخب حدیقه ننائی (سنائی), and that it consists of 1,001 couplets. It also appears from this note that the MS. once belonged to Muḥammad Amīn and that afterwards it became the property of one قبول الله. Some selections consisting of about 1,200 couplets of Sanā'ī's voluminous *Ḥadiqa* are attributed to Farīdū'd-Dīn 'Aṭṭār. They are called منتخب حدیقه (see Bk Nos. 19 and 20). He is said to have made a subsequent abridgement of this *Muntakhab*, consisting of 1,001 couplets included in the MS. under notice. On fol. 2 the author says:

[پیش ازین] داعی از پی سببی * کرده بود از حدیقه منتخبی
[دوستی در کمال] سیرت فرد * روزی آن منتخب مطالعه کرد
[کفت ازین جمله] باز بیرون آر * انتخابی برای استحضر
خاطر آن التماس اجابت کرد * ازوی این مختصر برون آورد
هست بر وفق اسم ذات وصفات * عدد آن هزار و یک ایات

Although it is stated here and also on fol. 1a that the MS. consists of 1,001 couplets, yet this MS. actually contains 944 verses only. The Bankipur copy contains about 800 verses. The last couplet here is:

پانصد و بست و چار. و فته ز عام * پانصد و بست و پنج گشته تمام

after which there are the catchwords: وابد الامر ازو, from which it is clear that the copy is incomplete. The date 525/1131 is the date of the completion of Sanā'ī's *Ḥadiqa*. The blank spaces in the body of the text are meant for the headings of sections, not given here but mentioned in EIO No. 925.

Beginning: حمد بی حد صفات یزدانرا * مدح بی قدح ذات سبحان را

Other copies: *Ind. Libr.* Bk No. 20; *IvASB* No. 446; *Spr* p. 353. *For. Libr.* Flug i p. 501; *EB* No. 536; *EIO* No. 925; and *Pert Berl* p. 750.

Ft. 36. S 7'5 x 4'5, 4'8 x 2'3. LL 15. Fine Persian Nast. Or. pap. *nuqra-afshān*. Some pages are repaired and mounted. Spaces for headings of sections left blank. On fol. 36b some talismanic charms and magical figures; so also on the fly-leaf. Cond. good.

Volume 14.

22.

QAṢĀ'ID-E-MASHRABĪ (قصائد مشربی).

The volume bears the title of *Diwān-e-Khāqānī*, but a careful examination has revealed the fact that it is a composite MS., the first part of which consists of *qaṣā'id* and the second of a *masnawī*. Some of the *qaṣīdas* are in imitation of those of Khāqānī, and that is probably the reason why the volume has been labelled *Diwān-e-Khāqānī*. On fol. 5 the *qaṣīda* which opens with:

خود را باصل خویش بصدف در آورم * لولو به بحر ولعل بمعدن در آورم
is in imitation of Khāqānī's *qaṣīda*, beginning with:

هر صبح پای صبر بدامن در آورم * پرگار عجز گرد دل وتن در آورم
On fol. 6b the *qaṣīda* which begins with:

طبع دل داغ تمنا بر تابد بیش ازین * دوش سر هم بار سودا بر تابد بیش ازین
is in imitation of Khāqānī's poem which opens with the following couplet:

کوی عشق آمد شد مابر تابد بیش ازین * دامن تر بردن آنجا بر تابد بیش ازین
The poem on fol. 8 commencing with:

کو بخت که کام جان به ییمن * کام از لب دلستان به ییمن
has for its model Khāqānī's *qaṣīda* beginning with:

هر صبح که نو جهان به ییمن * از منزل جان نشان به ییمن
These *qaṣīdas* are in praise of the Arabian Prophet and his four orthodox companions (fols. 8, 10a, and 10b), which shows that

the poet was a Sunnī. The *takhalluṣ* of the poet is *Mashrabi* and is mentioned on

Fol. 3b, last line: کین مشربی که کوهر فرصت ز دست داد

Fol. 5, line 8: مشربی وش التجا در حضرت آورده ام

Fol. 8, line 12: مشربی عهد وفا با آل واصحاب تو بست

Fol. 10b, line 6: در درگاه تو مشربی را

Fol. 13, line 9: مشربی سر بعش می ساید

On fols. 13b and 14 there is a poem in praise of the saintly person Khwāja Khāwand Maḥmūd:

* خواجه عالی نسب خاوند محمود آنکه هست *

* در جهان معرفت صاحب‌دلان را پیشوا *

On fol. 21b, referring to the advent of the same person into Kashmir as his guest, he says:

* آب و نانم نیست جز خون دل ولخت جگر *

* چون کنم کز جان عزیزی بر سرم مهمان رسید *

* عالمی دلشاد و در هر خانه سوری دگر *

* شهریان را تا نوید حضرت ایشان رسید *

* هست جای شادمانی زانکه در کشمیریان *

* قطب حق پیر خلاق مرشد دوران رسید *

* خواجه والا کهر خاوند محمود آنکه فیض *

* از وجودش ظاهر و باطن بمشتاقان رسید *

This Khwāja Khāwand Maḥmūd was an influential Ṣūfī of the Naqshbandī school, who originally belonged to Bukhārā and who, after travelling through Gujarat and Hindostān, went to Kashmir in the days when it was governed by Zafar Khān on behalf of the Moghuls of Delhi (Dehlī). The Khwāja is said to have built a *khānqāh* and a mosque there and to have died

at Lahore in 1050/1640-41 (*Ta'rikh-e-Kāshmir-e-A'zamī*, Lahore, 1303 A.H., pp. 138-39), or 1052/1642 (IvASB No. 1275).

Beginning: توفیق حمد میطلب اول از خدا * ونکه سپاس و حمد بکویم خدایرا

The MS. is incomplete. The last line on fol. 21b runs as follows:

* چرخ کا بواب کشایش بر خلاق بسته است *

* بر درت مانند مفتاح از بن دندان رسید *

after which there are the catchwords: ای مانده.

On fol. 22 begins the other part of the MS. as follows:

ای مانده جدا ز آستان * افتاد بورطه جدائی

Copies of the *qaṣā'id* seem to be very rare. The *qaṣā'id* of *Mashrabī* of Mashhad (before 1042/1632-33) are quoted in EB No. 1094.

The MS. is not dated.

Ff 29. S 7.2 x 3.7, 4.5 and 4.8 x 1.9 and 2.3. No *jadwals*. LL 15. Nast. Or. pap. Stickiness of ink has spoiled the writing on some pages, e.g., on 19b. Blank spaces just before the commencement of the poems are meant for headings. Fol. 1, repaired and mounted. Slightly wormeaten. Cond. fair.

Volume 15.

23.

MIFTAḤ-E-SHIKĀR (مفتاح شکار).

The title appears on fol. 2b, lines 10 and 11, as مفتاح اشکار. It is a short treatise on Falconry by Nūr Muḥammad (fol. 2b, line 1) of مندمانی, and is dedicated to the Emperor Awrangzeb, who is referred to (fol. 2, line 12) as the reigning monarch. The author says (fol. 17) that originally he came from Tabriz, but that for some time past he had been staying in the Punjāb. He wanted to open the book with an account of باز, which the Indians preferred to شنفار, while the Turanians gave preference to the latter. But as a friend suggested to him that at the beginning of the book he should first deal with شنفار, he had done so. The first chapter, therefore, opens with وصف شنفار,

and three chapters are devoted to this bird. Chapter IV is devoted to باز (fol. 22). After dealing with various kinds of hunting birds, he devotes Chapter XVI (fol. 49) to the treatment of their ailments. On fol. 61b there is an ode of Ḥāfiẓ, and there is one by Kalim on fol. 62. On fol. 62b some quatrains and on fols. 63 and 63b a few stray verses are written.

Beginning :

حمد بی عدد مر قادری را سزد که وجود آدم را بکلهای فی احسن تقویم زیبا
و شکفته کردانید

Dated 25th Rab. II, 1078/4th October, 1667, on which date it was copied by Shamsu'd-Dīn Md. Qurayshī, son of Mehr-'Alī Khaṭīb-e-Multān 'Abbāsī Hāshimī.

Ff. 63. S 8'3 x 5, 6'3 x 3'3. LL 13. No *jadwals*. Ind. *Nast.* Or. pap. Some fols. lightly coloured. Slightly wormeaten. Cond. good.

Volume 16.

TUḤFA-E-SĀMĪ WA (تحفة سامی و دیوان راهب).
DĪWĀN-E-RĀHIB

This volume contains two different books, viz., (1) *Dīwān-e-Rāhib* and (2) *Tuḥfa-e-Sāmī*.

24. *Dīwān-e-Rāhib* (دیوان راهب).

The *Dīwān* is a collection of poems by one 'Alī Beg *Rāhib* of Baghdād, who lived as a merchant in India and died at Hyderabad (Deccan). It covers fols. 1b to 24, and begins with

ای کره از حسرت لعل تو در دل تاج را جلوه‌ات در بالش آرد دودمان خاک را

Fols. 25a-30 contain a prose account of Tīmūr, the writer of which says that it is an abridged account of the Amīr and that, if any one wants to know more details of his career, he should refer to the *Ḥabībū's-Siyar*. On fol. 31b are found the first three couplets of *Tuḥfa-e-Sāmī*, which begins on fol. 32b. The title on the label of the cover, namely, درة التاج, is taken from the third couplet at the beginning of the book.

25. *Tuhfa-e-Sāmī* (تحفة سامی).

The *Tuhfa* is a biography of Persian poets, who flourished towards the close of the IXc/XVc and during the first half of the Xc/XVIc. Referring to this valuable biography the late Prof. Browne says (*Lit. Hist. Pers.*, vol. iv, p. 25): (it) "is another work which urgently needs publication." The title is mentioned on fol. 35, and the name of the author is given on fol. 33 as ابن اسماعيل الحسنى سام. He is no other than Sām Mīrzā, son of Shāh Ismā'il, who was born in 923/1517 and who lived at Herāt from 928-30/1521-22 to 1523-24, as its titular governor. He rebelled in 969/1561-62 against his brother, Shāh Ṭahmāsp, was put in prison, and, on the accession of Shāh Ismā'il II, was put to death in 984/1570. See *Ḥabībū's-Siyar*, vol. iii, juz 4. The author gives a short autobiographical account and quotes his own lines towards the end of the book. The *Tuhfa* may be considered as a continuation of *Bahāristān*, the *Majālisu'l-'Ushshāq*, and the *Tazkira-e-Dawlat-Shāhī*. The date of composition is not mentioned in the preface; but in the body of the work, on fol. 49b, it is found as 956/1549 (تا حال که ۹۵۶ است); while in other copies, e.g., in Rieu, it is 957/1550. It is divided into a *tanbīh*, seven *ṣaḥīfas*, and a *zayl*.

Ṣaḥīfa No. 1 (fol. 36) deals with Shāh Ismā'il and his children,

„ „ 2 („ 52) with great *Sadāt* and '*Ulamā*, in two parts,

„ „ 3 („ 82b) „ *Wazīrs* and other men of pen,

„ „ 4 („ 89b) „ great personages, who occasionally wrote poetry,

„ „ 5 („ 109b) „ Poets, in two *maṭla's*,

„ „ 6 („ 167b) „ Turkish Poets, and

„ „ 7 („ 180b) „ the Humourists and minor Poets.

Beginning (fol. 32b): لله الحمد قبل كل كلام ۞ بصفات الجلال والاكرام

On fol. 1a there is a round seal bearing the following legend: الوراق بالله محمد ابن عبدالله. The seal is repeated on fol. 32 (where the date in it is quite clear, namely, 1007/1598-99) and at the end of the volume also.

Acting on the hint made by Professor Browne regarding the "urgent need of the publication" of the *Tuhfa*, Mawlawī Iqbāl Ḥusayn, M.A., B.L., has recently edited it on behalf of the University of Patna. The publication has been ably reviewed by Mawlawī Sayyed Sulaymān Nadwī in his monthly, *Ma'ārif*, for November, 1934. It is stated in the review that the edition is based on two very old MSS. of the book preserved in the Oriental Library at Patna. Both these MSS. were transcribed during the life-time of the author; one is dated 968, i.e., 16 years, and the other 971, i.e., 13 years before his death. The learned reviewer further observes that, if the editor of the *Tuhfa* had collated other later MSS. also, he would have been able to detect whether any later additions to the text had been made by the author before his death. He also states that other copies of the work exist at the following places: Kabul (dated 972), Habib Ganj, Aligarh (986), Lahore (Professor Āzar's copy, 996, and Professor Shafi's copy, 1197), Hyderabad, Deccan, (a defective copy belonging to Ḥakīm Muẓaffar Ḥusayn and another in the library of Nawwāb Sālār Jang Bahādur). Our MS., though not dated, must have been copied before 1007 A.H.

Other copies: *Ind. Libr.* Besides those mentioned above, Bk viii No. 682; IvASB No. 923 (200), a short extract. *For. Libr.* R p. 367-368; RS No. 103; Pr p. 600 sq.; Fl ii p. 367; Lind p. 228; EIO Nos. 665-666. Br Sup Hnd No. 272.

Ff. 190. S 8 6 x 4.7, 6.2 x 3.1 and 6.8 x 3.3. LL 14, 15, 19. *Nast.* Or. pap. Slightly wormeaten. Strong leather binding with flap. Cond. good.

Volume 17.

26.

ASHJĀR WA AṢMĀR (اشجار واثمار).

This is a very rare and unpublished work on Judicial astrology by علي شاه بن محمد بن قاسم الخوارزمي, known as علاء المنجم البخارى (fol. 7b). It is mentioned in the *Kashfū'z-Zunān* as follows:

اشجار والاثمار في الاحكام، فارسي لعلی شاه محمد بن قاسم الخوارزمی المعروف
بالعلاء البخاری المنجم - الفه لشمس الدین خواجه محمد

In the introduction the author says that the minister شمس الدنيا الدين سيف الاسلام والمسلمين عمدة الملوك والولاة بن صدر السعيد سيف الدين احمد شاه بن صدر السعيد بدر الدين مبارك شاه was very kind to him. As the minister's two sons, سيف الدين احمد شاه and بدر الدين مبارك شاه, were desirous of studying astrology, our author was requested to compose a book containing all useful information regarding the science. Though he was old and infirm, he complied with the request. The date of composition is not given in the preface, nor is there a colophon at the end. There are, however, several passages in the book itself which supply us with interesting biographical details. From them we learn not only some particulars of his family, early life, study, acquirements, the vicissitudes of fortune he went through, etc., but we can deduce the date of his birth and of the composition of the book as well. We learn that he was the author of a *Diwān* and of an astronomical work entitled نجم عمدة, that (fol. 69b) on the morning of 27th Ramazān of the year 662/23rd July, 1264, there appeared in the east a comet as large as a man's head, that smoke rose out of it so that it appeared to be burning, and that it declined every night and finally disappeared in the south-west. We also learn that this heavenly visitor was supposed to forebode evil to the countries over which it passed, namely, Tibet, Turkistān, Khotan, Kāshghar, Farghāna, Trans-Oxiana, and Khorāsān, that its duration was 85 days, and that in its train followed pestilence, plague, plunder, and pillage, culminating in fights and battles and deaths of princes and kings. Our author further informs us that in 666/1267-68 there occurred a conjunction of two inauspicious planets in the sign of the Cancer (fol. 70), which greatly augmented the misery of the people, that Burāq raided and plundered Khorāsān, but that he was subsequently defeated by Abāqā and that he died later in Trans-Oxiana. We are also informed that Nishāpūr suffered from a severe earthquake shock, which continued to be felt throughout Khorāsān for seven years, in consequence of which "the very bricks of the city shook and "separated from one another, and black water came out of the "soil," that the modern city was founded a league farther from the old site, that in 671/1273 Abāqā's army entered Bukhārā

and a general massacre of the old and young took place, and that the survivors were exiled to Khorāsān. The author further states (fol. 70b):

چون خلایق بسیار بود و ضبط نمی توانستند آورد بیشتری از مردم بکریخت
و بازگشت و دیگر بار بخارا خوش شد و انبوه، اما آنچه از جیحون بگذرانیده
بودند بچکان و جوانان را فروختند و باقی را کرسنه و برهنه سر بزمین ایران
دادند و ازینست که از در خطای تا بخارا خلایق را در ولایتهای ایران همه
بخاری میخوانند، اما بعد از آن غارت بزرگ چون مردم جمع شدند در بخارا
سیزده کُرت دیگر غارت کردند تا چنان شد که دروی بجز وحوش نمی باشید
و قصیده گفته ایم این حالات را و ذکر غارت و اسیر شدن فرزند خود کرده،
چون او را بعد از دو سال در سیاه کوه بخردیم که بنده شده بود بسر روضه
مقدسه امیرالمومنین و امام المتقین علی ابن ابی طالب بردم و قصیده دیگر در مدح
ایشان گفتم و بر سر تربت بخواندم شب آدینه که اصحاب بغداد حاضر بودند
و هر دو قصیده در دیوان اشعار بنده ثبت است و ذکر اسیر و غارت شدن این
پسر در دیباچه زیج عمده که ساخته ام رفته است و ماکه در این اقلیم افتاده ایم
و سرکردان مانده سبب اینست و پانزده سال از واقعه غارت بخارا گذشته
است هنوز جمع نمی آئیم و آرام نمی گیریم بکوشه و هر روز و هر لحظه چیزی
بتن و دل می رسد که سبب هزار غم و اندیشه می شود و تمنای مرگ می بریم و
در تدبیر کار خود عاجز مانده. نظم: چیست تدبیر که تدبیر بدست کس نیست *
اللهم احفظنا من هذه الشدائد والبلايا.

In the section dealing with conjunctions (فرانات), after mentioning the conjunctions of the years 623/1226 and 684/1285-86, he refers (fol. 40b) to the historic assemblage of the planets in the mansion of the Libra, which took place in the days of Anwarī, and adds that, judging from subsequent events, especially the irruption of the Moghul hordes and consequent bloodshed, it

appears that the forecast of Anwarī referred rather to a 'storm of blood' (طوفان خون) than to a 'storm of wind' (طوفان باد) and that Chingīz Khān appears to have been born under this historic conjunction, for he was about 60 years of age, when he came to Bukhārā in 616/1220.

Towards the end of the work, while interpreting his own horoscope (fol. 151), the author gives further particulars of his own life, amongst which he mentions (fol. 152) his journey from Bukhārā to Turkistān, undertaken to see his father, who had gone thither as a merchant, his arrival at Samargand, and his meeting a certain Shaykh Ḥusāmu'd-Dīn, from whom he learnt the art of wrestling and the use of the bow and the arrow, the sword, the shield, the spear, etc. He also mentions his arrival at Shāsh on the frontier of Turkistān, where he waited on Shaykh Bābā Mājīn, who was 320 years old and who had a son 'Abdu'llāh, 6 months old, from an Indian *kanizak*, and another of 19 years, Maḥmūd by name. He refers to his own proficiency in poetry and music, which earns him respect and esteem, wherever he goes, and which enables him to enjoy the company of kings and other great men. Reference is also made to his coming in contact with a celebrated *Hakīm*, بدیع الہی (fol. 153), (who induces him to study Mathematics, which later on develops into a study of Astronomy and Astrology), and to his return to Bukhārā in 659/1261. It was in this year that the Shaykh (Mājīn) died (fol. 154), when his own age was 36. From this statement we can infer that he was born about 623/1226. A few lines further on he says:

چون بعراق رسید بنده وزحل بطالع در آمد آن فرزند در سیاه کوه حاصل
کشت بسی اکابر روزگار واز آن تاریخ چندانکه جهد می کند بنده تابسفر
حجاز رود یا در کوشه نشیند که استغفار کرده و گفته خود کند دور زمان
بدست نمی دهد ودرین وقت سال عمر بشصت وچهار رسیده است

It follows, therefore, that the date of composition of the book is about 686-87/1287-88, i.e., about 15 years after the invasion

of Bukhārā by Abāqā's army in 671/1273, as stated above.

The late Prof. Browne owned a copy, in the description of which* 'the date of the composition' of the book is given as 1176/1762-63, which is taken, as stated therein, from the last couplet† in the MS. I am inclined to believe that this date, viz., 1176/1762-63, is not that of the *composition* of the work, but that of the *transcription* of it.

The book is divided into five parts called 'trees' (fol. 9):

- شجره اول (fol. 9b) در صفات و منسوبات بروج و کواکب (۷ شعبات)
 " دوم (fol. 38b) در احکام قرانات و اتصالات (۱۲ " "
 " ثالث (fol. 62) " " طالع تحویل سال و فصول
 و احوال نیکی و بدی سال عالم (۶ " "
 " رابع (fol. 79) " " طالعهای مولود (۱۷ " "
 " پنجم (fol. 136b) " " اعمال تسیرات (۵ " "

حمد و ثنا آفریدکاری را که افلاک دواير و نجوم سواير يافريد
 Beginning:

On fol. 1 is a tradition in Arabic and on fols. 1b and 2 an extract from the Arabic غنية الطالبین of 'Abdu'l-Qādir-e-Jīlānī. On fols. 2b, 3, and 3b, there is an Arabic versified *munājāt* of 'Alī. On fols. 4 to 7 is an Arabic extract relating to the performance of religious rites and ceremonies; fol. 162 contains a few Persian couplets.

Other copies: *Ind. Libr.* MUA p. 22, Nos. 2, 18; p. 23, Nos. 23, 27. *For. Libr.* TM No. 153; Br N p. 161; Pr No. 342; Lind pp. 115, 129. The copy of the late Prof. Browne is called in the Catal. (ed. by Dr. Nicholson, p. 161) احکام النجوم; but on fol. 3b of that copy it is called, انجار و انمار.

Ff. 162. S 9.8 x 5.5, 6 x 2.9. No *jadwals*. LL 18. *Nast.* Or. pap. Headings and diagrams in red. Edges repaired. Lacunae and some pages covered with tissue paper. Cond. good.

* P. 161, *A Descrip. Cat. of Or. MSS. belonging to the late E. G. Browne*, by E. G. Browne, ed. R. A. Nicholson, Cambr. 1932.

† این کتاب را که نوشت مفتی زار . شش و هفتاد و صد و بعد هزار

Volume 18.

27.

SIḤR-E-ḤALĀL (سحر حلال).

This is a short treatise containing reflections on moral subjects, such as 'the Praise of Charity', 'the Censure of Miserliness', etc., by Nūru'llāh b. Aḥmad *Me'mār* (of Lahore). It is written partly in prose and partly in verse, but the most notable feature of the book is that the whole of it is composed in words, none of which contains a single dotted letter of the Persian alphabet. The author's own name, the name of his brother, and that of the king to whom the book is dedicated, as also the words for virtues and vices happen to contain dotted letters. In order to avoid the use of them in accordance with his settled plan, he has had recourse to very ingenious devices. For example, about his own name and those of his brothers, he says (fol. 7b) that he is *ولد احمد معمار* and (fol. 8) that his father had three sons. The eldest was called *عطا. الله*, who was a learned man and the author of treatises on the science of numbers (*علم اعداد*). The name of the second son consists of two parts, the second of which is *الله* and the first comprises *ط + ل + ط* what is equal in numerical value to *عطا.*, i.e., 80, which is also the numerical value of *ف*. In other words his name is *لطف الله*. The name of the third son also consists of two parts, the second of which is *الله*, and the first is equal to *مطا.*, i.e., 50 = *ن*, and *ر* and *ر*, the whole part being equal to *نور*. The whole name is, therefore, *نور الله*. The full name of the author, thus, is *نور الله بن احمد معمار*.

His eldest brother, 'Aṭāu'llāh, is the author of a versified treatise on arithmetic, mensuration, and algebra called *خلاصة راز* (R p. 451). He is probably identical with the translator of Bhāskarāchārya's *Bījaganit*, who did the translation in 1044/1634-35 and dedicated it to Shāh Jahān. 'Aṭāu'llāh's brother Luṭṭu'llāh bore the *takhalluṣ* *مهندس* (R p. 451) and was the author of a treatise on arithmetic called *منتخب*, a translation of the Arabic *خلاصة الحساب* of Bahāu'd-Dīn-e-Āmilī (died in 1031/1621-22).

His full name as given in Rieu is لطف الله مهندس ابن استاد احمد معمار لاہوری. He is also said to have made a rhymed abridgement of Dawlat Shāh's *Tazkira* and to have given it the title of آسمان سخن. *Fa'izī-e-Kirmāni* had versified the *Tazkira* in the reign of Akbar and raised the seven divisions of the original to ten, while Luṭfu'llāh remodelling it added two more and brought up the number to twelve, making them correspond to the twelve *burāj*, on account of which he gave his abridgement the above title (Sprenger's *Oude Cat.* pp. 116, 122). Kisanchand *Ikhlaṣ* in his تذکرہ ہمیشہ بہار (comp. 1136/1723-24) notices Luṭfu'llāh's son Imāmu'd-Dīn known as ریاضی ("mathematician") and says that he was a native of Lahore, but that he resided in 'Dilly' (Dehli) and that he too was a good mathematician, and his books on mathematics were generally used in schools.

The *Siḥr-e-Ḥalāl* is dedicated to 'Ālamgīr (Awrangzeb). His name contains a dotted letter, which does not fit in with the author's scheme. It has got to be avoided. The difficulty is got over by means of a معما. The name is indicated as follows: It consists of two parts. The first part is made up of the سر (م) سر مراد (ل) دل علم (ا) دل داد (ع) عدل, the whole being equal to عالم. The second part comprises ر (گ) سر گل and ر (ر) with ده (10=ی) coming in between. The second part stands for گریہ. Thus the two parts together yield عالم گریہ.

Beginning:

در اول کلام حمد کردگار آوردم

On fol. 17b is a memorandum note stating that the MS. once belonged to محمد عزیز الله النقشبندی and another on fol. 1a saying that its owner is سید مرتضی. The date of *composition* is given on fol. 8b as follows: بحر حلال درد اهل حال آمد، ودرس لوح کمال, which gives 1070/1659-60.

Ft. 17. S 8.5 x 4.9, 6.1 or 6.6 x 3.3, No *jadwals*. LL 15. Clear bold Ind. *Nast.* Or. pap. Slightly wormeaten. Cond. fairly good.

Volume 19.

28.

WAQĀYĒ'-E-NE'MATKHĀN-E-'ĀLĪ (وقایع نعمت خان عالی).

This is the well-known satirical account, in prose and verse, of the events (of 8 days) during the siege of Hyderabad

(Haydarābād, Golkonda), by Awrangzeb in the 30th year of his reign, 1097/1685-86. No title is mentioned either on the fly-leaf or in the colophon. But the work is popularly known as وقایع حیدرآباد, روز نامه, روز نامه, وقایع حیدرآباد, دارالجهاد حیدرآباد (IvASB, and EB), and (Asaf.). The author, Mirzā Muḥammad (or Nūr-u'd-Dīn Muḥammad) of Shīrāz, belonged to a Shīrāz family of medical men. He was born in India, but, at an early age, left India, with his father, for Shīrāz, where he completed his studies, became a pupil of شفیعی یردی, and, returning to India in the reign of Shāh Jahān, entered the service of (Prince) Awrangzeb. At first he wrote poetry under the *takhalluṣ* of حکیم, but as this word bears a striking resemblance to جکم (جه کم), he altered it to عال. In 1104 or 1105/1692-94, he received the title of نعمت خان and was appointed داروغه باورچیخانه. Towards the end of Awrangzeb's reign on account of his constant attendance upon that monarch, he was given the title of مقرب خان and put in charge of the جواهر خانه. During the fratricidal war which broke out on the death of Awrangzeb, he deposited the state jewels at Gwalior and delivered them to Shāh 'Ālam on his accession to the throne. He was rewarded with the title of دانشمند خان by the king and ordered to write a history of his reign, which goes by the name of *Shāhnāma* or *Bādshāhnāma* or *Bahādurshāh-nāma*. He had hardly written an account of the first two years of the reign, when he died either in 1121/1709 and was buried at Hyderabad (as stated in *Sarw-e-Āzād*) or in 1122/1710 in Delhi (as in Rieu). He is the unrivalled master of the art of satire (often coarse) and wit, of which he has given abundant proof in his *Waqāye*. Besides this work, he wrote (1) جنگ نامه (an account of the war between Awrangzeb's sons), (2) بهادر شاه نامه, (3) رساله در معجزات, (4) کدخدائی حسن, (5) خوان نعمت, an allegorical love story in prose and verse, (6) on Cookery, (7) A *Diwān* comprising *ghazals*, *qaṣīdas*, *qit'as*, *rubā'īyyāt*, *ta'rīkhs*, etc., and (8) some Letters. For copies of his *Kullīyyāt*, see IvASB No. 826, EIO Nos. 1659-71; EB No. 1157. He also wrote (8) a Commentary on the Qur'ān in Persian, which is extremely rare. One volume, containing the first half of the

commentary and owned by Professor Ḥusayn 'Alī Khān (Professor of English, Osmania University, Hyderabad), was kindly shown to me by him in 1932, at Hyderabad (Deccan).

This MS. gives the *Waqāye'* or events of eight days in eight sections. The first section does not refer to any date, the second records the events of 13th Rajab, the third of 14th Rajab, the fourth, the fifth, the sixth, and the seventh, those of 14th, 19th, 20th, and 21st Sha'bān respectively, and the eighth section is simply called *Waqāye'-e-Hashtum*. The copies in the British Museum contain seven sections only, recording the events of 13th, 14th, and 15th Rajab, and also of 17th, 18th, 25th, and 29th Sha'bān. The copy in the India office also contains seven sections and records the events that took place from 14th to 16th Rajab and from 19th to 22nd Sha'bān. The Bodl. copies record the events that took place from 13th Rajab to the 22nd of Sha'bān. The various Indian lithographed editions contain eight sections and record the events of eight days, viz., from the 13th Rajab to the 22nd of Sha'bān; so also does the edition of Otto Rothfeld, B.A., I.C.S. (Cal. 1915), in which the dates of the sections are 14th, 15th, and 17th Rajab, and 14th, 19th, 21st, 25th, and 29th Sha'bān, respectively. Although there is a variation in the dates assigned to the sections in the various copies, yet the *text* of the sections is the same.

Beginning: دمیکہ مدرسِ کشف صبح در صفہ صدق و صفا

This MS. contains marginal and interlinear glosses and notes. On fols. 1b and 2 are some medical recipes.

The colophon at the end gives the date Tuesday, the 11th Sha'bān, 1225/11th Sept., 1810. Copied at Hyderabad (Deccan) by محمد امین الدین کثرت. The colophon is followed by a few stray lines of poetry and some medical prescriptions.

Other copies: *Ind. Libr.* MF iv No. 53; JMB p. 395, No. 2520; BORI No. 69; Asaf i p. 258, Nos. 546, 587; p. 260, Nos. 752, 773; MUA p. 57, No. 954/2; IvASB No. 826 (4); IvC Nos. 111-12, 702; IvS i Nos. 778, 816 (28); Bij Mus No. 68. *For. Libr.* R pp. 268a, 745a iv, 796a ii, 819b i; EB Nos. 1157, 5;

1159, 1; 1160; EIO No. 1659, 2; Edin No. 82; Lind. p. 232, No. 131; R Br p. 47.

S 9 x 6.1, 6.6 to 7 x 4. No *jadwals*. LL 12, 13. Ind. *Nast.* Or. pap. Cond. good.

Volume 20.

NUZHATU'L-ARWĀḤ & (نزهة الارواح وزاد المسافرين)
ZĀDU'L-MUSĀFIRĪN

This volume contains two works, (1) *Nuzhatu'l-Arwāḥ* and (2) *Zādu'l-Musāfirīn* (on the margin), both of admitted excellence and value in Sufic literature, by Ruknu'd-Dīn Ḥusayn b. 'Ālim b. Abī'l-Ḥasan al-Ḥusaynī (Ghūrī, Herātī), surnamed *Fakhrū's-Sādāt* and popularly known as Sayyed Ḥusaynī, celebrated both as a Sufi and poet.

29. *Nuzhatu'l-Arwāḥ* (نزهة الارواح).

This is written in mixed prose and verse and is divided into 28 chapters, in which the nature and rules of spiritual life (سرك) are explained and illustrated by anecdotes and sayings of holy men, all written in rhymed, balanced sentences full of puns on words and freely spiced with wit and humour. It seems to have been known as *سنبلستان حسنى* and is compiled in imitation of گلستان سعدى. The author wrote it in 711/1311-12, when he was about 40 years of age. He belonged to Ghūr, but lived at Multān and afterwards mostly at Herāt, where he died. The date of his death varies between 717/1317-18 and 729/1328-29. But all dates prior to the year in which he completed his poem *Zādu'l-Musāfirīn*, which is either 720/1320-21 or 729/1328-29, must needs be wrong. A number of commentaries have been written on the *Nuzhatu'l-Arwāḥ*, of which two seem to be well-known, namely, one by 'Abdu'l Wāḥid-e-Bilgrāmī and the other by Ḥāmid (see IVASB Nos. 1191, 1192). Besides the above works Sayyed Ḥusaynī wrote several others, of which Dawlat Shāh (Br. ed. p. 225) mentions the following: صراط, كنز الرموز, سى نامه, طرب المجالس, and مستقيم. The *Nuzhat* was lithographed in Delhi in 1330/1912, with marginal and interlinear glosses and notes. This MS. has a prose preface beginning with:

امیر حسینی (رح) عالم بوده، چنان معلوم می شود که ایشان مرید شیخ بهاء الدین ذکر یا بوده اند و ویرا مصنفات بسیار است بعضی منظوم چون کنز الرموز و زاد المسافرين و منشور چون نزهة الارواح سبورات (سوالات) منظوم که شیخ محمود شبستری از آن جواب گفته است کلشن راز گویند

The beginning of the work as usual is :

بتوفیقش چو روشن دیدم آواز * سخن را هم به نامش کردم آغاز

Other copies : *Ind. Libr.* MF viii No. 83 ; Cama No. 169 ; JMB p. 374, No. 2305 ; Asaf i pp. 492, 493, Nos. 563, 878 ; MRD p. 90 ; IvASB Nos. 1188, 89, 90 ; IvC No. 421 ; MUA pp. 12, 13, 15, 16 ; Nos. 22, 28, 72 and 79 respectively ; Bh No. 171. *For. Libr.* Pr pp. 292-294 ; EIO Nos. 1821-28 ; EB Nos. 1255-56 R p. 40 ; Fl iii p. 418 ; Mehren p. 7 ; Dorn C p. 437 ; Br. MSS. ed. Nich. p. 41 (9) ; R Br p. 151 ; Br Sup Hnd No. 1304 ; Lind p. 155.

This MS. was copied on 22nd Z. Qa'da, 1075/27th May, 1665, at Aurangabad by Rustam Beg.

30. *Zādu'l-Musāfirīn* (زاد المسافرين).

This is a sufiistic *maghawī* much admired, both as a work on Sufism and as a poem. It has been lithographed in India. Beginning (on the margin of fol. 1b) :

ای برتر از آن همه که گفتند * آنانکه پدید یا نهفتند

The date of composition given here is 729/1328-29. Though different from the date in the copies of the British Museum, it agrees with that of Sprenger's copy, *Oude Cat.*, p. 430. Forty couplets were originally wanting in this MS., and it would have remained incomplete but for my friend, Mr. Muḥammad Roshan of Bombay, who very kindly copied for me the required number of verses within red *jadwals* on two folios. His kindness has thus enabled me to supply the deficiency. This gentleman is an enthusiastic student of comparative mysticism, especially of Sufism and Vedantism, of which he has made a special study. I am grateful to him for the transcription.

Dated 11th Z. Qa'da, 1075/16th May, 1665. Copied at Aurangabad, by Rustam Beg.

Other copies: *Ind. Libr.* MF vii No. 52; Asaf p. 1478, No. 86; Bk Nos. 117-118; IvASB No. 557; IvC No. 223; Spr p. 430-31. *For. Libr.* EIO Nos. 1832-34; EB No. 1259; R p. 608; Pert. Gotha p. 10; Cat. Codd. Or. Lugd. Bat. ii p. 116; Br Sup Hnd No. 732.

S 8 x 4.9, 4.5 x 2.2 (exclusive of the *hāshiya*). LL 13. Ind. *Nast.* Or. pap. Beautiful old strong leather binding with flap. Cond. good.

Volume 21.

31.

RISĀLA-E-MULLĀ 'ABDU'L-GHAFŪR-E-LĀRĪ (رسالة ملا عبد الغفور لاری).

The title and the subject are noted on a slip of paper, pasted on fol. 1a, as رسالة ملا عبد الغفور لاری در تحقیق و توضیح بعضی از ابیات سلسله الذهب. This short treatise by Mullā 'Abdu'l-Ghafūr of Lār, Jāmī's most eminent pupil, commentator, and biographer, is devoted to an explanation of some couplets of *Silsilatuz-Zahab*, about the exact interpretation of which doubts were expressed to the then ruling king, who, thereupon, ordered that some disciple of Jāmī should clear up the doubtful points. The Mullā has also written a commentary on the *Nafahāt* and a most valuable biography of Jāmī. Bābur notices him in his memoirs. A short account of his life is given in *Rashaḥāt* by Kāshifī's son, where the chronogram of his death, بگو (بکشیده), gives the day, the date, the month, and the year, namely, Sunday, the 5th Sha'bān 912/21st December, 1506.*

Beginning:

بعد حمد الله والصلوة والسلام على رسول الله محمد واله الاطهار وصحبه الابرار
بعرض مخادیم میرساند فقیر قلیل البضاعة وحقیر الاستطاعة عبد الغفور اللاری.

Dated 1st Z. Hija, 925/24th November, 1519; copied by عبد المومن المرادی.

S 6.6 x 4.2; within *jadwals* of golden and blue lines 4.3 x 2.4. LL 11. Fine clear *Nast.* Or. pap. The first and the last fols. mounted. Cond. good.

* Brownes' *Lit. Hist. Pers.* vol. iii, pp. 458 and 508.

Volume 22.

32.

DĪWĀN-E-KAMĀL-E-KHUIJANDĪ (دیوان کمال خجندی).

Kamālu'd-Dīn b. Mas'ūd of Khujand (in Trans-Oxiana) was one of the contemporaries of Ḥāfiẓ and enjoyed great fame as a saint and poet. He has been noticed in Persian *taẓkiras* of Poets and by Jāmī in his *Nafahāt*. He migrated to Tabrīz, where Sulṭān Ḥusayn, son of Uways (776-784/1374-82), built for him a *khānqāh*. In 787/1385 Tuqtamish Khān of Qipchāq attacked Tabriz and carried off Kamāl, along with other celebrities of the place, to his capital, Sarāy. After four years Kamāl returned to Tabrīz, where he died, according to most authorities, in 803/1400-01. Other dates of his death range from 792/1390 to 808/1405-06. His *Diwān* has not yet been published, and, according to Prof. Browne, "is not common in MS." This copy consists of *ghazaliyyāt*, *muqaṭṭa'āt*, *rubā'iyyāt*, and *mutaḥarriqāt*.

Beginning (on fol. 1b):

افتتاح سخن آن به که کنند اهل کمال * به ثنای ملک المملک خدای متعال

Undated; but probably XVIIc.

Other copies: *Ind. Libr.* Bk Nos. 163-164; Spr p. 454; IvASB Nos. 596, 597. *For. Libr.* EIO Nos. 1278-1280; EB Nos. 857, 858; RS Nos. 275, 276; R p. 632; Pr No. 854; Aum p. 27; Fl i p. 557; Torn p. 103; Br Sup Hnd Nos. 603-604; Lind p. 169.

Ff. 197, as stated on fol. 1a. S 8.3 x 5.1, 5.5 x 2.8. LL 15. *Nast. Or. pap.* Headings of *radīfs* in red. Wormeaten. Cond. fair.

Volume 23.

33.

DĪWĀN-E-IBN-E-YAMĪN (دیوان ابن یمین).

A copy of the *Diwān* (*Ghazaliyyāt*) of Amīr Fakhr'u'd-Dīn Maḥmūd b. Amīr Yamīnu'd-Dīn Maḥmūd Mustawfī, popu-

larly known as Ibn-e-Yamīn, of Faryūmad (a three days' journey from Sabzawār), who was a contemporary of Hāfiẓ. Faṣīhī in his *Mujmal* (comp. 845/1442) says that in the battle of Khwāf, fought on 13th Šafar, 743/18th July, 1342, Ibn-e-Yamīn's *diwān* was looted and lost (see Br. *Lit. Hist. Pers.* iii, p. 212). Mīr Khwānd in his *Rawzat-u'š-Šafā* and 'Abdu'r-Razzāq in his *Maṭle'u's-Sa'dayn* both refer to the loss of the *diwān*. Riẓā Qulī *Hidāyat* in his *Majma'u'l-Fuṣahā* says:

دیوانش در سنه ۷۶۳ (سنه ۷۴۳) در فتنه سر بداران از میان رفته

M. Shibli in his *She'ru'l-'Ajam*, vol. ii., p. 240, observes :

انکا دیوان سر بدارون کے ہنگامہ میں ضایع ہو گیا .

Prof. Browne (*Lit. Hist. Pers.*, vol. iii, p. 216) remarks : "Owing to the loss of his *diwān*, as described above, it is impossible to determine with certainty who were his patrons and to whom his panegyrics were chiefly addressed. Ibn-i-Yamīn's *extant* work consists of his *Muqatta'āt* or 'Fragments'." The testimony of these authorities points to the conclusion that the *diwān* is not extant. So when one sees the MS. of a *diwān* attributed to *Ibn-e-Yamīn*, one is naturally inclined to enquire (1) whether the *diwān* is genuine and (2), if so, how it has survived the loot.

Regarding the first question, I have no doubt that the MS. is a genuine *diwān* (*ghazaliyyāt*, excluding the *muqatta'āt* or Fragments) of Ibn-e-Yamīn. Three couplets of the poet are quoted from Āzād's *Yad-e-Bayẓā* in the *She'ru'l-'Ajam*, vol. ii, p. 241, viz.,

سر مده ای دیده هر دم اشك غماز مرا * (1)

تا نسازد فاش پیش مردمان راز مرا *

ز خود یگانه بودن در ره عشق * (2)

به آن معشوق طرح آشنائی است *

عشق تا در دلی آمد نه در آمد نه نمود * (3)

باده رشور نشد تا که به مستان نه رسید *

The first of these couplets is also to be found in our MS. on fol. 11b, the second on fol. 16b, and the third on fol. 37b. Moreover the text of the third couplet as quoted above is not correct, the correct reading being that given in our MS.:

عشق تادر دل آدم نه در آمد نه نمود * باده پر شور نشد تا که به مستان نه رسید

Everywhere in this MS. the *takhalluṣ* of Ibn-e-Yamīn is met with. Copies of the *diwān* also exist in other collections (mentioned below), with which our MS. agrees in important particulars. These considerations leave no room for doubt that the *diwān* of the poet is extant and that the *ghazals* contained in our MS. are genuine. But this *diwān* is not the *first* (which undoubtedly is lost for good): it is his *second diwān*, as will be shown presently.

The second query can be briefly answered as follows. The copy of the *Cat. des MSS. et Xylographes*, p. 358, contains a prose preface, according to which Ibn-e-Yamīn himself compiled the *diwān* in 756/1355, but this, Dr. Ethé observes (EB No. 790), "is no doubt an error." He further remarks that "if Ibn-i-Yamīn had been still alive at that time, very probably he would have written the introduction 'himself.'" The Bankipore copy of the poet's *Kulliyāt* also has a prose preface, the anonymous author of which, according to M. 'Abdu'l-Muqtadir, says that the *diwān* was lost in the battle of Khwāf in 743/1342 and that after ceaseless endeavours he (the preface-writer) succeeded in collecting some of the early poems of Ibn-i-Yamīn, added to them the poet's later composition, and thus arranged and completed the present *diwān* in the month of Zi'lqā'da, 756/1355 (Bk No. 137). M. 'Abdu'l-Muqtadir further remarks: "Evidently there 'is some error in the statement of the compiler of the *Cat. des MSS. et Xylographes*. p. 358, who says that the poet 'collected his poems in A.H. 756, i.e., A.D. 1355. He seems 'to have mistaken Ibn-i-Yamīn's friend (who, as mentioned 'above, really compiled the preface and collected the poet's '*diwān* in that year) for Ibn-i-Yamīn himself." Evidently Rieu (ii, p. 825), Ethé, and 'Abdu'l-Muqtadir base their con-

clusions on the assumption that the date of the death of Ibn-e-Yamīn, as given in some Persian *tazkiras*, is 745/1344-45, and that, therefore, the poet could not have been alive in 756/1355. They have ignored a much later date given in the earliest authority, viz., the *Mujmal* of Faṣīhī (quoted and followed by Prof. Browne, *Lit. Hist. Pers.*, vol. iii, p. 215), viz., 8th Jumādā II, 769/30th Jan., 1368, which is also adopted by I'timādū's-Saltāna in his *Muntazam-e-Nāsirī* and accepted by Rashīd-e-Yāsīmī, whose *Aḥwāl-e-Ibn-e-Yamīn* (Tehran, 1303/1885-86) is the latest and the most comprehensive and critical study of the poet's life and works I am acquainted with. He bases his monograph on the collection of the poet's works made by Mirzā 'Alī Akbar Khān Dehkhudā, Editor of the *Ṣār-e-Isrāfīl*, who, after a great deal of laborious search, collected 8,000 couplets of the poet and brought the *diwān* to near completion. Rashīd-e-Yāsīmī finds that Ibn-e-Yamīn has written more *qaṣīdas* than one in praise of Khwāja 'Alī Mu'ayyid, the last Sarbadār ruler, who reigned from 766 to 780/1364-65 to 1378-79. He further establishes the facts that Ibn-e-Yamīn was born probably in 685/1286-87 and lost his father in 722/1322, whom he succeeded in the office of the *مستوفى* ("Govt. Accountant"), that he lost his *diwān* on the 13th Ṣafar, 743/18th July, 1342, in the battle fought between Zāw and Khwāf, that he was captured and taken to Mu'izzu'd-Dīn Ḥusayn-e-Kurt, whom he praised in a *qit'a*, in which he has referred to the loss of his *diwān*, that soon afterwards he began to recover his lost poems partly from memory and partly from the anthologies of his friends, that he added to them whatever he wrote afterwards, and that, in ten years' time, he completed the (second) *diwān* in 753/1352-53. To the latter he himself wrote a preface in 754/1353-54 in which he says:

موجب المرء مشعوف بابه وبشعره با دل گفتم که بیت:

دیرست که اندیشه آن دارم باز * گر دور فلک ندارد از کارم باز
 کاشعار پراگنده جوهفت اورنگم * مانده پروین بنظام آرم باز
 القصه بطولها بیتی چند از آن که پیشتر گفته شده بود از جراید افاضل نامدار

وسفاین امائل روزگار التقاط کرده شد، و آنچه بعد از آن اتفاق افتاد بر آن الحاق کرده آمد، و دیوان دیگر چنانکه آید نه چنانکه باید در مسلک کتاب منتظم گشت.... و جرى ذلك غره شوال بسنه ثلث وخمسين وسبعماية والحمد لوليه.... (احوال ابن یمن صفحه ۵۲، ۵۳)

He died on Saturday, the 8th Jumādā II, 769/30th January, 1368, as stated in the *qiṭ'a* quoted in the *Mujmal* cited in Browne's *Lit. Hist. Pers.*, vol., iii, p. 215. Rashīd-e-Yāsīmī mentions (p. 138) amongst the poet's contemporaries the following persons: and , نزاری قیستانی , رک صانی , اوحدی مراغی , عبید زاکانی , حافظ , سلمان قطعات با , قطعات , ترجیبات , قصاید , مقدمه نری . Further he says that the works collected by the Dehkhudā comprise (۱۵) رباعی , and غزل , (۲) مثنوی , (۱۵) ماده تاریخ , (۱۵) معما , اصل عربی آنها (۱۵). While describing TM No. 339, 'Y. E'tessami' (اعتصامی) says:

نسخه کامل وصحیح دیوان ابن یمن کیاب است و آنچه یافت می شود بواسطه تحریفات وتصرفات با نسخه های دیگر اختلاف بسیار دارد. نسخه ای از کلیات ابن یمن در کتاب خانه عمومی لزن گراد موجود است که تصور می شود قبل از ۹۳۱ هجری استنساخ شده ومراسلات ابن یمن را شامل است

The Bankipore copy of the *Kullīyyāt* contains all these varieties of verse, and M. 'Abdu'l-Muqtadir gives (p. 206) the names of the persons chiefly praised in the *qaṣīdas* or referred to in the *qiṭ'as*. For particulars of the poet's life, the best guide is Rashīd-e-Yāsīmī's *Alḥwāl*. See also Br. *Lit. His. Pers.*, vol. iii; EB; EIO; and Bk.

On fol. 1a are given the lines of Khusraw, Rawnaqī, and another poet, which cap زاغ از دمن برید .

The *Diwān* begins with:

ای خداوند قادر یکتا * منبع کون وخالق اشیا

The *ghazals* are generally short and of five couplets each, and the *takhalluṣ*, *Ibn-e-Yamīn*, is met with in the *maqṭa'* of almost every *ghazal*. The odes are arranged in the usual alphabetical order of the *radīf*, but the folios are not correctly arranged.

On fol. 9 begins the *radīf-e-Bā*, but on fols. 11 and 11b again we find *radīf-e-Alif*. The catchword *شو* (or rather *بشنو*), at the bottom of fol. 10b, takes us, for the continuation of the ode, to fol. 16. On fols. 12-13 there are lines of a *maṣnawī* called *Majlis-afroz*: (نام این نسخه مجلس افروزست). Then on fols. 13 and 14b there is another *maṣnawī* on the benefits of *طلب*, which begins with:

طلب کن تا خبر از کنج یابی * تو کی این کنج را بی رنج یابی

On fols. 15 and 15b there are quatrains; on fol. 16, again, appear *ghazals*. The *Divān* comes to an end on fol. 85b; and on fols. 86-91b are found couplets which are of a piece with those on fols. 12 and 13. It is probable that the lines on fols. 12 and 13 are in continuation of the text on fol. 91b; the last line on fol. 91b (written on the margin) runs as follows:

گاه در صومعه از او کریان * گاه چو شوق او جوشان

and the first line on fol. 12 is:

گاه در مدرسه به بحث وجدل * گاه در خانقه به بیت وغزل

On fol. 13 this *maṣnawī* is brought to a close, and in the last but one couplet the title of the poem is written as *Majlis-afroz*.

نسخه دلفریب وجانسوز است * نام این نسخه مجلس افروز است

مجلس افروز حضرت ایشان * مرهم جان جمله درویشان

After this, there begins another *maṣnawī* in the *hazaj* hexameter:

طلب کن تا خبر از کنج یابی * تو کی این کنج را بی رنج یابی

which is continued on ff. 13b, 14, and 14b, the last line of which runs as follows:

ازین می کر تو هم خواهی چشیدن * تو هم خواهی یک جانی رسیدن

Then come 16 quatrains on ff. 15 and 15b. (Rashid-e-Yāsini's copy contains 15 quatrains, but the Bankipore copy above three hundred!). At the bottom of fol. 15b, there is a *munājāt*, which begins with:

پادشاه عمر تبه کرده ام * خانه اعمال سیه کرده ام

and which appears to have been continued on fol. 92 (the last). A part of the first couplet is missing, but the second runs as follows :

[روی] مکردان زمن بی عمل * تا که نیابد دل و دینم خل

There are 22 couplets on this fol., the last but one containing the *takhalluṣ* :

ابن یمین کرچه کنه کرده است * روی بدرگاه تو آورده است
غنو بکن جمله تقصیر او * پیش تو باشد همه تدیر او

On fol. 92b, there are a few stray verses and the benefits of a bath (غسل) on week days are mentioned. This is followed by a chronogram on the conquest of Mashhad :

اگر تاریخ فتح او بجوئی * ز قتل عام مشهد می توان [یافت]

Ibn-e-Yamīn has enjoyed unrivalled fame as a *qit'ā* writer. His *muqatta'āt* are included in several collections. They were published in India and translated into German verse by Schlechta Wssehrd, Vienna, 1852.

No colophon. No date. Probably Xc/XVIc. There is an oval seal on f. 31b, which has 1091/1680-81.

Other copies : *Ind. Libr.* MF p. 137, No. 38; Bk Nos. 137, 138; Spr p. 433. *For. Libr.* TM Nos. 339, 340; EB Nos. 790, 791; RS Nos. 261; EIO Nos. 1230, 2881.

Ff. 92. S 7.1 x 4.5, 5 x 3.2. No *jadwals*. The *mistar* is of 15 lines, but some pages have more. Inelegant *Nast.* Or. pap. Edges of f. 1 repaired. Some fols. of a bluish tinge. Fols. not correctly arranged. Wormeaten. Cond. fairly good.

Volume 24.

34.

MAẒHARU'L-'AJĀ'IB (مظهر العجایب).

This *maṣnawī*, as its name indicates, was written for the glorification, or it may even be said, for the deification of 'Alī, the Prophet's son-in-law, one of whose titles is *Maẓharu'l-'Ajā'ib*. It is generally attributed to the famous Sufi poet, Farīdu'd-Dīn 'Aṭṭār. It is incomprehensible how such scholars

as Dr. Rieu, Dr. Ethé, Mirzā Muḥammad-e-Qazwīnī, Prof. Browne, Dr. Nicholson, and M. Ivanow could bring themselves to regard the poem as a genuine composition of the great 'Aṭṭār, in spite of *overwhelming internal* evidence to the contrary. Mirzā Muḥammad-e-Qazwīnī's *preface* to the first volume of 'Aṭṭār's *Tazkiratu'l-Awliyā*, edited by Dr. Nicholson, contains, in the words of Prof. Browne (*Lit. Hist. Pers.*, vol. ii, p. 507), "The "best and most critical account of 'Aṭṭār which we yet possess." However, as far as this poem is concerned, the above *preface* is very disappointing. It says (pp. ط and ی):

اشعار این کتاب بالنسبه بسایر اشعار عطار تفاوت واضح دارد در پستی و سستی
وقدری رکاکت و هر کس منطق الطیر والهی نامه و خسرو و گل و دیوان عطار
را مطالعه کرده باشد برای او قدری مشکل است اعتقاد کند که صاحب
مظهر العجایب با آنها یکی بوده است.

The Mirzā admits that for one who had perused the *Manṭiqu'ṭ-Tayr* etc. of 'Aṭṭār it is a little (?) difficult to believe that the author of the *Mazhar* and of the *Manṭiq* etc. is one and the same. A close and careful study of the *Mazhar* will convince the reader that it is *impossible* to believe that it is one of 'Aṭṭār's poems. The most detailed and scientifically critical study of the poem, with which I am acquainted, is contained in an article on the "Works of 'Aṭṭār" by Professor Ḥāfiẓ Maḥmūd Sherānī, of the Islāmīa College, Lahore, contributed to the January number of the quarterly *Urdū*, Aurangabad, 1927. Like his other critical articles published in the same quarterly, it is characterized by a patient and laborious search for truth, clear and cogent reasoning, and admirable soundness of judgement. He has advanced at least 19 different *incontrovertible* arguments and has proved up to the hilt that the poem is "a big fraud" (افترای عظیم) and that it cannot possibly be that of 'Aṭṭār.

Inferior, slipshod style (admitted as such even by Mirzā Muḥammad-e-Qazwīnī), violation of the ordinary rules of grammar, rhyme, and metre, historical blunders, synchronisms, pre-

ponderance of a sectarian bias in favour of 'Alī, and a strong hatred and severe condemnation of Sunnīs in debased and undignified language, forcible assertion that the writer has composed 100 books, though only 16 are mentioned by name, ignorance of the fact that the *Tazkiratu'l-Awliyā* is a prose work, ignorance of the existence of the *diwān*, mention of an imaginary book called *Me'rāj-nāma*, the irreconcilable difference between the spirit of the *Jawharu'z-Zāt* and that of the *Mazhar* (in spite of the fact that they are often mentioned together, e.g., on fol. 88 here), and the use of the word 'tuman' تومن, (cf. ff. 108b and 122b, which, entering Persia with the Mongols of Chingiz Khān, is first met with in the *Jahāngushā-e-Juwaynī* as a military term and which later became a revenue term, e.g., in the *Nuzhatu'l-Qulūb* of Ḥamdu'llāh Mustawfi, thus bearing ample testimony to the fact that the *Mazhar* was composed after the age of 'Aṭṭār), are some of the points dealt with by Professor Sherānī, who conclusively proves that the *Mazhar* could not have been possibly composed by 'Aṭṭār. But the strongest proof that he adduces in support of his conclusion is the reference to Ḥāfiẓ and Qāsim-e-Anwār, who died about a century and a half and two centuries respectively after 'Aṭṭār.

On fol. 82, I find a reference to a book entitled نزول السائرین *Kashfu'z-Zunūn* mentions a احاديث سيد المرسلين by نزل السائرین. If the book referred to by the author of the *Mazhar* is identical with the one mentioned in the *Kash. Zun.*, then it is undoubtedly a post-'Aṭṭār work, because its author died in 911, i.e., more than 275 years after 'Aṭṭār!

The author of the *Mazhar* mentions his name and the place to which he belonged on ff. 57b and 58, as follows:

شهر من تونست ونیشاپور و طوس * نوبت مارا زنتد بابوق و کوس
من زباب علم عطار آمدم * لاجرم کویان (گویای) اسرار آمدم

In childhood when he was at Tūn, he was taken seriously ill and continued to be so for eight months until he was on the point of death. The *kafan* and *tābūt* were brought in, his parents lamented his approaching death, and tore their garments with

grief. When he saw this he became unconscious, and in that state he saw 'Alī coming to him, offering him comfort, and passing his hand on him, on account of which he was cured of his ailment (f. 203b). After spending fifteen years of his boyhood at Mashhad, he went to Nishāpūr and Tūn, but returning to (Nī) Shāpūr he settled there (f. 115). Here were collected a number of *Saliks*, from whom he gathered *asrār* :

بوقت کودکی تا پانزده سال * بمشهد بوده ام خوشوقت و خوشحال
 دکر رقم به نیشاپور و تون هم * بآخر کشت شاپورم چو همدم
 بشاپورم بدند خود سالکان جمع * زایشان داشتم اسرارها جمع

On the next page he gives a list of his works, viz., مختار نامه , بلبل نامه , وصلت نامه , معراج نامه , (جوهر الذات (prob. جواهر نامه , شرح القلب , and میلج نامه . As regards all these works except the first two, Professor Sherānī has proved, in the article referred to above, that it is impossible to accept them as genuine works of 'Aṭṭār.

On ff. 93 and 205b, the *Maẓhar* and his other 'works' are praised at great length. A noticeable peculiarity of this poem is that it is composed in *two* metres, *Baḥr-e-Ramal* and *Baḥr-e-Hazaj*. The *Ramal* hexameter has been used in the portion extending from the beginning of the poem to verse 1 on f. 113, where the metre is suddenly switched on to *Hazaj*, with the following verse :

اگر از جام او نوشی تو باده * نکردی تو بکرد شیخ راه [زاده . Prob.]

This metre is employed up to fol. 193b, where the last verse composed in it is :

ولیکن ختم کردم ختم اسرار * که دارم من باسراری دکر کار
 and immediately after in the next couplet is resumed the *Ramal* hexameter :

بود شبلی را ریاضت در جهان * بر طریق اولیای آن زمان
 , باز نقلی هم ز شبلی گویمت * سری از اسرار غیبی گویمت
 with which the *Ramal* hexameter is restored in Sherānī (*Urdu*,

January, 1927, p. 34), is found in this MS. on f. 195, where the second half of the couplet reads differently as follows:

نور از اسرار نوری کویت

In this MS. there is again a repetition of the *Ramal* hexameter 68 couplets before this verse.

Very little is known with certainty about the life of Farīdu'd-Dīn Abū-Ḥāmid Muḥammad b. Ibrāhīm 'Aṭṭār, one of the greatest Sufi poets of Persia. Even the date of his death is not definitely known. It oscillates between 589 and 632; but 627/1230 is perhaps the correct date. His surname 'Aṭṭār indicates that like his father he was a druggist and followed the calling of a physician. He was born at Nīshāpūr, spent a number of years in collecting materials for biographical notices of saints, and wrote both prose and verse. Those works of his about the genuineness of which there is no doubt are, according to Professor Sherānī: تذکرة الاولياء, پند نامه, الهی نامه, اسرار نامه, تذكرة الاولياء, پند نامه, مصیبت نامه, منطق الطیر, شرح القلب, دیوان, خسرو نامه (see *Urdū*, January, 1927, p. 67). For his life and works, besides the Persian *taẓkiras*, see Browne's *Lit. Hist. Pers.*; *She'ru'l-'Ajam*; R; EIO; Bk; Introduction to *Taẓkir. Awliya*, ed. Nicholson; and Prof. M. Sherānī's *Articles* contributed to the Urdū quarterly entitled *Urdū*.

Beginning :

آفرین جان آفرین بر جان جان * زانکه هست او آشکارا و نهان

On fol. 1a is given the title; on fol. 1b the first ten couplets of the poem are supplied by a later hand on a different kind of paper. F. 2b consists of a part of the '*unwān*' of the poem mounted on another paper, on which also the first ten couplets of the poem are written in a different and more modern hand. The old MS. begins on f. 3. F. 69b is left blank except for four couplets on the *hāshiya*. The poem ends with:

ختم اینم ترک باشد در جهان * غیر این معنی نکویم در عیان

Other copies: *Ind. Libr.* MF p. 209, No. 71; IvC No. 204 (6); Bk ii, No. 46; Spr p. 353. *For. Libr.* R p. 579; EB No.

622, 5; EJO No. 1031 (18); Pr p. 154; Br MSS. ed. Nichol. p. 223; Br Sup Hnd No. 1210.

Ff. 219. S 9.2 x 5.2; within inner *jadwals* 5.1 x 2.3; and outer *jadwals* 7.1 x 3.3. LL 14 in the *matn*, and 14 couplets on the *hāshiya*. Very distinct, clear *Nast*. Text enclosed in double golden *jadwals*, *hāshiya* also surrounded by golden *jadwals* and red border lines. Headings of sections in red; some spaces for headings are left blank; portions of some lines, e.g., on ff. 59b and 115b. are also left blank. Or. brownish pap. Cond. good.

Volume 25.

35.

HASHT BEHISHT (هشت بهشت).

This MS. is an incomplete copy of the seventh *katība* or *daftar* of the *Hasht Behisht* ("Eight paradises"), a very valuable history, in Persian, of the first eight Turkish Sultāns of the House of Osman ('Uṣmān). The author, Ḥakīmu'd-Dīn Idrīs b. Ḥusāmu'd-Dīn 'Alī, was a native of Bidlīs (or Bitlīs) in Kurdistan, and for a time State Secretary to the Āq-Qoyūnlū prince, Ya'qūb Beg (884-896/1479-1490). The disturbed state of his country, due to the conquest of it by Shāh Ismā'il-e-Şafawī, forced him to repair to the court of the Turkish Sultān, Bāyazīd, in 907/1501-02, who accorded him a most honourable reception. In the next year the Sultān asked him to write a complete history of the House of Osman ('Uṣmān), from its rise in 710/1310-1311 to the year 908/1502-03, and proposed to him as models of composition the standard histories of 'Aṭā Malik-e-Juwaynī, Waṣṣāf, Mu'īnu'd-Dīn-e-Yazdī, and Sharafu'd-Dīn-e-Yazdī. When it was completed in two years and a half, it received, besides the above Persian title, the following in Arabic:

کتاب الصفات الثمانية في اخبار القياصرة العثمانية

It was completed in 912/1506-07 and supplemented by his son, Abu'l-Faṣl Muḥammad-e-Daftari, who died in 982/1574-75 (see *Kashf.-Zun*). It is a matter for surprise that M. Clément Huart (*Encyc. of Islam*, 'Bidlīsī'), referring to this history, says that it is in Persian 'verse' (80,000 *bayts*). Evidently he has been misled by the word *bayt*, which is used to indicate a line not

only of poetry, but of prose also. The author has also dedicated a *tafsīr* to Bāyazīd and written a number of Persian and Arabic *qaṣīdas* and treatises on religious subjects. He was also a favourite of Bāyazīd's successor Salīm, whom he accompanied in his Persian and Egyptian campaigns. He died at Constantinople in 926/1520.

The *Hasht Behisht*, being the first Ottoman history, on which all later histories of the Turkish empire are based, is considered of great value. It is also a rare work, only three complete copies of it are known to exist in Europe: (1) in the British Museum, (2) at Upsala, and (3) in the Bodleian. It is divided into eight *katības* or *daftars*, each of which treats of a separate reign, beginning with the reign of Osman ('Uṣmān) Beg Ghāzī (699-726/1299-1326) and ending with that of Sulṭān Bāyazīd II (886-918/1481-1512). The seventh *katība* treats of the reign of Muḥammad II (died 886/1481) and is divided into a *muqaddama* (dealing with the accession of the Sulṭān and with the history of other kings who were his contemporaries and of men of learning), a *qalb* (treating of the qualities and virtues of the Sulṭān and of his armies, conquests, and buildings), two *janāḥs* (giving an account of his children, *vazīrs*, and generals), and twenty-nine *dāstāns*, seven of which, forming the *maymanas*, describe his wars with Muslims, and another twenty-two forming the *maysaras*, his wars with the infidels. Our MS. represents six *dāstāns* of the former and twenty-two of the latter as follows:

Fol.	7b, <i>dāstān</i>	i of the	<i>maysara</i>	Fol.	119b, <i>dāstān</i>	xiv of the	<i>maysara</i> .
"	14b, "	ii "	"	"	130b, "	III "	<i>maymana</i> .
"	40b, "	iii "	"	"	133, "	xv "	<i>maysara</i> .
"	65b, "	iv "	"	"	141b, "	xvi "	"
"	68b, "	v "	"	"	147, "	xvii "	"
"	71b, "	vi "	"	"	152, "	IV "	<i>maymana</i> .
"	74, "	vii "	"	"	155, "	xviii "	<i>maysara</i> .
"	78b, "	viii "	"	"	161, "	V "	<i>maymana</i> .
"	82b, "	ix "	"	"	163, "	VI "	"
"	92b, "	x "	"	"	205, "	VII "	"
"	96, "	II "	<i>maymana</i> .	"	217, "	xix "	<i>maysara</i> .
"	100, "	xi "	<i>maysara</i> .	"	221b, "	xx "	"
"	105, "	xii "	"	"	235, "	xxi "	"
"	115, "	xiii "	"	"	249b, "	xxii "	"

These are followed by a *khātima* (f. 259b).

Begins:

بر کشته بخت کسی کز خورشید

The first few pages are wanting.

Ends with the following words:

فی هذ البلوی دلیل بانها لموت البرایا قاید ویزید

The MS. is not dated.

Other copies: *Ind. Libr.* Bk vi No. 532 (copied from the autograph of Bidlīsī); *IvASB* No. 211. *For. Libr.* TM No. 276; Lind p. 146; R pp. 216–219; Morl pp. 142, 143; Pert p. 440; Torn p. 191; EB No. 311; EIO No. 571; Br MSS. ed Nichol. p. 110. A Turkish translation is noticed in Fl ii p. 216.

Ff. 268. S 9.2 x 6, 7.1 x 3.8. No *jadwals*. LL 13. *Nast.* Headings of sections and verses of the Qur'ān in red. Marginal and interlinear glosses. Or. pap. Wormeaten.

Volume 26.

36.

HAFT IQLĪM (هفت اقلیم).

The famous geographical and biographical encyclopaedia by Amīn Aḥmad-e-Rāzī, which is still unpublished, except for a small portion published in the *Bibl. Ind.*, Calcutta, 1918. It was composed after six years' labour according to the chronogram تصنیف امین احمد رازی and completed in 1002/1593–94, which date is also accepted by M. Ivanow. But according to Prof. Browne (*Lit. Hist. Pers.*, vol. iv, p. 448) it was composed in 1028/1619. That the composition of the book was continued even after 1002 is proved by internal evidence, such as a reference to the Turkish Sultān Muḥammad III, who ascended the throne in 1003/1595 (see EIO Column 498, No. 1558). The author belonged to a very respectable family. His father was a *kalāntar* of Ray and his uncle the *wazīr* of Khorāsān, Yazd, and Iṣfahān. His first cousin was Mirzā Ghiyās Beg, who afterwards became the famous I'timādu'd-Dawla, the father of Nūrjahān and *wazīr* of Jahāngīr. The work contains a large number of biographical notices of poets, 'Ulamās, and holy

men. It is arranged geographically and divided in accordance with "the seven climes". The account of each country opens with a short geographical and historical description and contains notices of the celebrated persons who flourished in it from the earliest times to the days of the author. The biographies of poets are usually followed by long extracts from their works. Barbier de Meynard has incorporated much of this "eminent and extremely valuable work" in his *Dictionnaire Geographique de la Perse*, Paris, 1861. There is a complete copy of this great work in the India Office Library, which was copied at Ahmedabad in 1086/1675. It contains 1,560 notices, a full list of which is given in EIO No. 724. Of these notices our MS. contains the following 573 only, viz., those which bear numbers from 985 to 1,558 in Ethé's Catalogue:

P. 1, Extracts from Jalāl-e-Farāhānī's *maṣnawī*.

Tafrish.

P. 2, میر قدسی (985); میر عبد الغنی (986). P. 3, مولانا وحی (987).

Qumm.

P. 4, شیخ نظامی (988). The great Nizāmī of Ganja. Long extracts from his *dīwān*. P. 9, حکیم تقی الدین (989). خواجہ مسعود (990). Wrote on the exploits of Sultān Ḥusayn Mīrzā (873-911/1496-1506) and also two strife poems: *شیر و قلم* and *شیر و فر*. نیغ و قلم. شیبیدی (991). Poet-laureate of Sultān Ya'qūb Beg Āq-Qoyūnlū (883-896/1478-1491); came to India and settled in Gujarat, where he died. Wrote a *dīwān* of 4,000 *bayts*.

P. 10, گلخنی (992). Shahidī's sister's son. Ethé remarks that his *dīwān* "is not extant", whereas here it is stated that it is not. متداول. P. 11, وحیدی (993). قاضی زاده کرمود (994-996). Qāzī 'Alā of Karahrūd and his two sons, Qāzī Jahān and قاضی Jahān. قاضی زاده کرمود are noticed. Dr. Ethé says: "Qāḍī Jahān was "denounced by calumniators as having fomented discontent "against Shāh Tahmāsp, and consequently arrested, imprisoned," etc., whereas here it is stated:

بعضی شیر و تمام بعرض شهریار ایران شاه طهماسب صفوی رسانیدند
که برادر بزرگ موسوم بقاضی جهان نشیب (نسبت) بشاه اولیا (i.e., 'Alī)

استخفاف ورزیده و [از] این سخن قلمز سرخط شاه مذکور در تلاطم آمده
حسب الحکم اورا مقید و محبوس الخ

P. 13, (997). Resided for 30 years in Mashhad. Dr. Ethé observes: "at the time of the accession of Shāh Ibrāhīm "II" (a mistake for Shāh Ismā'il II, as is correctly given here) "(984/1576) he came for once to the Persian 'Irāq and "wrote a very clever ta'rikh on the date of Tahmāsp's death "and the beginning of his successor's reign, from which sixteen times the numerical value of 984 can be extracted, viz :
الحمد ایا طبع وفا گستر ما * کآمد مه یوسف منش آن دلبر ما
شاه اسمعیل نام و انصاف بعلم * طهماسپ منش مه همایون فرما
"By counting *either* all the letters in each hemistich, *or* only "those with diacritical points in any two hemistichs, *or* again "only those which have no diacritical points in any two "hemistichs, one obtains invariably the same number 984." The name of the King is clearly given here as Shāh Ismā'il. It is further stated that the poet used to go to the capital once every few years to get his *wazīfa* renewed. We also learn that the poet himself hints at the *صنعت* used in the *rubā'i*:

وبعد از چند سال یکبار بواسطه سامان وظیفه خود بدان دیار وارد شده
ومعاملات خود صورتی داده باز رو سوی مقصد می آورد.....ودر
کرت اخیر که فرمان فرماهی (فرمانی) بشاه اسمعیل مقرر گردیده جهت
امضای فرمان وظیفه خود بعراق عجم آمده این تاریخ جهت شاه مذکور
انشا نمود رباعی الحمد ایا الخ: در صنعت این رباعی از لطف نکر * کش
هر مصرع کشته بتاریخ مثل. بانقطه زهر دو مصرع وبی نقطه * کردد
دو و ده و چهار تاریخ جمل.

P. 14, (998). Brother of the preceding. Ghazālī-e-Mashhadī's (d. 980/1572) prosperity attracted him to India, where he died. His *diwān* exceeded 12,000 *bayts* (Ethé has 10,000).

- P. 15, مولانا ملک (999). (Malik and his son-in-law, Zuhūrī, were both court-poets of Ibrāhīm ‘Ādil Shāh of Bijapur). At the time of the composition of this work he lived in the Deccan :

امروز در ملک دکن ملک فلک ریاضت و ملک ملک قناعت

Wrote a ساقی نامه . P. 17, هجری شمسی 1000.

- P. 18, آقا محمد (1001). (1002). Had *munāzarāt* (“poetic contests”) with most poets, such as Ḥātim-e-Kāshī, Waḥshī-e-Bāfiqī, and others. He wrote a *masnawī*, پیر و جوان, consisting of about 5,000 (Ethé has 4,000) couplets, in *hazaj* hexameter, a *diwān*, and a پیش آمد احوال .

- P. 19, میر والی (Ethé, میر الی, 1003). (1004). (1005). حسن و همی . بهاری .

Sawa.

- P. 20, شیخ عثمان چاچ, (1006). استاد البشر عقل حادی عشر حواجه نصیر الدین (1007). Born on Saturday, 11th Jumādā I, 597 (17th February, 1201); was 9 years and 5 months old, when امام غفر رازی died (606/1210). In philosophy he was a pupil of صدر الدین سرخی, a disciple of فرید الدین داماد, and a direct pupil of ابو علی سینا. He served for some time as Ismā‘īlī *Wazīr* in the fort of Alamūt. He enjoyed the favour of ناصر الدین محتشم, the Ismā‘īlī governor of Quhistān, at whose request he wrote his famous اخلاق ناصری. He was suspected of carrying on secret correspondence with the Khalifa of Baghdād and was, therefore, put in prison, from which he was released by Hulākū Khān in 654/1256. It is said that it was at his instigation that the Khalifa مستعصم بالله was killed. He built an observatory at Marāgha, but before it was completed he died at Baghdād in 672/1274, aged 70 years and 7 days (Ethé, 77 years, 7 months, and 7 days). Amongst his works are شرح اشارات, اخلاق ناصری (a commentary on Bū ‘Alī Sīnā’s الاشارات, compiled in 644/1246), تجرید, (زج ایلخانی) generally known as زج حانی, تذکره در حکمت, زبده, نقد محصل, (زج ایلخانی); تنسوق نامه ایلخانی, and اوصاف الاشراف (در سلوک), مغنیة; he also occasionally composed Persian poetry.

- P. 22, خواجه سلمان (1008). Flourished under the Īlkhānī rulers, especially Sulṭān Uways (757–776/1356–1374). Jāmī says (in *Bahāristān*):

در سلاست عبارات ودقت اشارات بی نظیر افتاده اگرچه بسیاری از معانی استادان خصوص کمال اسمعیل را در اشعار خود ایراد کرده اما محل طعن نیست.

He wrote a *diwān* and two *maṣnawīs*: جمشید و خورشید: فراق نامه.

- P. 25, (1010) قاضی مسیح الدین عیسی. (1009) منتخب الدین. Boldly preached Truth and prohibited powerful rulers from acting contrary to the *Shari'at*. Was put to death in 896/1491.
- P. 27, (1011) طریق. (1012) صرفی. (1012) ملازم این درگاه (i.e., was attached to Akbar's court). A poet and *ta'rīkh*-writer. A couple of years before the composition of this book, he went from the Deccan to Lahore, composed a *qaṣīda* in praise of Akbar, but had no opportunity to present it to him, returned to the Deccan, and went to Mecca where he died. He has left a *diwān*.

P. 28, (1015) حرینی. (1014) عهدی. (1013) مقصدی.

Hamadān, on P. 29.

- P. 30, (1016) خواجه یوسف همدانی. Disciple of شیخ ابوالحاق شیرازی; his *کیمیة* [خراسان] was known as خانقاه; died in 525 (Ethé 565/1169-70); buried in Marw. عین الفضا. (1017). The great Sufi Shaykh, killed in 533/1138-39.
- P. 32, (1018) شیخ غرالدین ابراهیم عراقی. The famous Sufi Shaykh. At an early age he came to Multān, became a disciple of Bahāu'd-Dīn Zakariyyā (died 666/1267), married his daughter, became his successor, went to Mecca, and Rūm, where he became a pupil of Ṣadru'd-Dīn-e-Qūniyawī whose lectures on فصوص he heard and wrote his famous *لمعات*. He went to Egypt and Damascus, where he died 688/1289.
- P. 35, (1019) امیر سید علی بن شهاب بن محمد. Three times travelled over the whole world and saw 1,400 saints. He is the author of the following works amongst others: اسرار النقط (correctly given here), ذخیرة الملوك, شرح قصیده خمریه, شرح فصوص الحکم, شرح اسماء الله, and اوراد فتحیه. Died in 786/1385.
- P. 36, (1020) ابو بکر. (1021) ابو برک. (1022) ابو عبد الله چاوه پاره. (1023). (Here spelt احتف).

- P. 37, (1024). Praised by خاقانی in his (1026). ابو الحسين بن الحسن (?). (1025). بديع همدانی. تحفة العراقيين. Author of كهس (1027). زياد الكبير. (هجة الاسرار, Ethé). حافظ تيمى (1028). ابو الفضل جعفر. (1030). سروق بن الدخدع. (1029). حافظ تيمى (1031). بن على (1032). العميد الاجل سعد الدولة مسعود بن سعد بن سلمان. The famous poet of the Ghaznawid court. Left three *diwāns*, Persian, Arabic, and Hindī. Long extracts from his poems.
- P. 47, (1032). Son of the preceding. ابو سعد بن مسعود بن سعد بن سلمان.
- P. 48, (1034). Contemporary of ملكشاه. His *diwān* was not متداول in the days of our author.
- P. 49, (1035). Long extracts from his poems. اثير الدين اوماني.
- P. 53, (1037). مير معيث نحوى (Ethé, 1036). هيث الله بن ابراهيم. Generally wrote *rubā'īs*.
- P. 55, (1038). Author of the following Maṣnawīs: آسمان وزمين. (1039). هلاکى. ناهيد و بهرام, شمع و پروانه.
- P. 56, (1042). عبد الغنى. (1041). خواجه آقا مير. (1040). رشکى.
- P. 58, (1045). شرارى. (1044). قيسرى. (1043). ملكى توهى سرکانى. Came to India in the year when this *tazkira* was written.
- P. 59, (Ethé) مير محمد انكه (1047). حيدرى (1046). بى. (1048). مشربى. (1049). 'Anka'.

Ray.

On P. 60, line 12, the author says : شهرى که مولود مشا ایں فقير است.

Tehran.

- P. 63, (1050). شيخ العارفين ابو ذكريا (زكريا) يحيى معاد.
- P. 64, (1051). شاهباز كوين قطب وقت يوسف بن الحسين. Died in 258/872.
- P. 66, (1052). During the invasion of Chingiz Khan he left Khwārazm, went to Rūm, and enjoyed the company of Jalālū'd-Dīn-e-Rūmī and Ṣadru'd-Dīn-e-Qunī-yawī. Died in 654/1256. He is the author of مرصاد العباد and تفسير بحر الرائق.
- P. 67, (1053). ابو بكر بحلى.
- P. 68, (1054). شيخ ابو بكر.
- P. 69, (1055). شيخ ابو القاسم.
- P. 70, (1056). ابو عبد الله بن حداد.
- P. 71, (1057). عبد الله بن محمد خراز.
- P. 68, (1060). ابو محمد عبد الرحمان بن ابى حاتم حنطلى. (1059). شيخ درعه.
- P. 69, (1061). ذرعه عبد الله بن عبد الكريم القرشى (القرشى).
- P. 70, (1062). صاحب كافى اسمعيل بن عباد.
- P. 71, (1063). The famous *wazīr* of Mu'ayyidu'd-Dawla and Fakhrū'd-Dawla, the Būyid Amīrs

of Ray. He died in 385/995 or 390/1000. (The latter date, Dr. Ethé observes, cannot be correct, for Fakhru'd-Dawla, who died in 387/997, is said here to have gone to see him when he was on his death-bed:

(صاحب بمرض موت گرفتار کشته....نفر الدوله بعيادت رفتہ

- P. 71. افتخار العلما والمتکلمين امام نضر الدين وهو عبد الله محمد بن عمر بن الحسين القريشي, 71. (1064). The famous theologian and scholastic. Born in 543 or 544/1148-1149 in Ray, and died at Herāt 606/1209-10. He was a great controversialist. Once at Bokhārā he advanced a thousand arguments against the Ash'arite School and a thousand against the Mu'tazilite. He wrote a number of works, such as: (1) تفسير كبير, (2) مطالب عاليه, (3) كتاب البيان, (4) محصل, (5) كتاب الاربعين, (6) نهاية المعقول, (7) تذهيب الدلائل, (8) مباحث عماديه, (9) مباحث مشرقيه, (10) اجوبة المسائل, (11) ارشاد النظائر, (12) عيون المسائل, (13) عيون المسائل, (14) ملخص, (15) معالم, (16) كتاب الزبد, (17) تحصيل الحق, (18) التجاربه, (19) شرح وجيز, (20) شرح مفصل, (21) شرح اسماء الله, (22) شرح عيون الحكمة (not mentioned in Ethé), and (23) شرح كليات قانون. (All of these, Dr. Ethé remarks, are Arabic works; the well-known Persian encyclopaedia, حدائق الانوار في حقائق الاسرار, compiled in 574/1179, is not mentioned here). Another Arabic work of his, (a commentary on Avicenna's الاشارات والتنبهات) شرح اشارات mentioned in Ethé's copy is omitted here.
- P. 73, (1065). The great physician and author of (1) كفاية منصورى, (2) كتاب الاقطاب, (3) كتاب الجامع, (4) كتاب حاوى, dedicated to Abū Ṣāleḥ Maṣṣūr bin Ishāq, the nephew (برادر) of Amīr Ismā'il-e-Sāmānī (reigned 279-295/892-907). He was at first devoted to the study of Music; but afterwards he studied Medicine under (حکم ابو الحسين على بن زين طبرى) شرح افشارت, the author of (فردوس الحکمة).
- P. 75. (1066). A great traditionist and writer of *ta'rikhs* on the births and deaths of 'Ulamā. He was a native of **Dawlāb**, a village belonging to Ray, in the 'mofussil' (مفصل) of Tehrān. Other places bearing the same name are: (1) in Yaman, called سوق بانوج (Ethé سوق الفرج), (2) near Tā'if, to which belonged the poet

- عبدالله بن عمر بن عثمان (3) between Makka and Madīna, (4) in Ahwāz, and (5) a quarter (محلى) of Baghdād. Died 320/932. افضل المتقدمين ابو يزيد محمد الغضائرى (1067). Correctly called here غضائرى, because his father was a كاسه گر (غضائر means a كاسه). A panegyrist of سلطان يمين الدوله (i.e., Sulṭān Maḥmūd of Ghaznī).
- P. 77, بندار (1068). املىح الشعراء. عبادى الشهبارى. شهر يار is a district (بلوك) of Ray. Some authorities (like 'Awfi) take him to be identical with 'Inādī of Ghaznī. "He flourished," says Dr. Ethé, "under Sulṭān Ṭughrul III Saljūqī (A.H. 571–590=A.D. 1176–1194), whom he has eulogised in several "Kaṣīdas." Long extracts from his poems.
- P. 84, ملك الكلام فضل الله الخوارى (1070). امام الاجل علام الدين خوارى (1071). P. 85, مفخر الشعراء ابو المفاخر (1072). A contemporary of اشرف الشعراء بدر الدين القوامى. P. 86, سلطان مسعود بن محمد بن ملكشاه (1073). P. 88, مسعود (1074). A panegyrist of Sulṭān Mas'ūd of Ghaznī. ابوالمعالي (Ethé, 1075).
- P. 91, شرح شمسبه (1076). مولانا قطب الدين. سيد محمد نور بخش. غياث الدين محمد بن وزير شهيد حواجه رشيد (1077). An influential spiritual guide. Had a large progeny. سيد جعفر (1078). Son of the former. A contemporary of Abu'l-Ghāzī Sulṭān Ḥusayn Mīrẓā.
- P. 92, شاه بهاء الدوله (1079). Son of Sayyed Md. Nūrbakhsh. شاه قوام الدين محمد بن شاه شمس الدين (1080). Son of the preceding. ابن شاه قاسم (1081).
- P. 94, شاه صفى الدين محمد (1082). Brother of the preceding.
- P. 95, امير سيد محمد ولد شاه قاسم (1083). شاه قاسم بن شاه قوام الدين (1084). امير شاه رضا (1085). A great chess-player.
- P. 97, فکرى (1086). A Nūrbakhshī. Went to the Deccan in the days of Shāh Ṭāhir. قاضى محمد (1087). A native of Warāmīn.
- P. 98, قاضى عبدالله (1088). Brother of the preceding. (1089). Eldest son of Qāzī Muḥammad.
- P. 99, قاضى سيد (1090). Another son of Qāzī Muḥammad. مير (1091). A poet. P. 100, مير محمد قاسم (1092). A poet.
- P. 101, قاضى عهدى (1093). امير عنايت الله (1094). A superintendent (متولى) of the shrine of 'Abdu'l-'Azīm at Ray.

- P. 102, امير على شاه (1095). Son of the former. امير نور الله (1096). A *mutawallī* of the above shrine. امير ظهير الدين ابراهيم (1097). Another *mutawallī* of the same shrine. His *takhalluṣ* was امير مجد الدين اسمعيل. وضعى (1098). Son of the preceding; his *takhalluṣ* was مجدى. P. 103, شيخ شهاب الدين على (1099). A *mutawallī* of Imām Zāda Abu'l-Ḥasan at Andarmān (a village in the district of Ray). شيخ ابو القاسم (1100). Son of the preceding.
- P. 104, آقا غياث (1101). Son of the preceding. قاضى مسعود (1102). Qāzī of Ray. Author of دستور قاضى (on epistolography, according to Dr. Ethé). He was the father of nine sons, all of whom were renowned for learning at Tehrān. They are noticed below. قاضى بيك (1103). Eldest son of the preceding. A favourite of Shāh Ṭahmāsp. Came to Ahmednagar in the Deccan. Returned to Persia and died at Lār.
- P. 105, امير عبد القادر (1104). Another son of Q. Mas'ūd. Was Qāzī of Tabrīz. Was killed in 989/1581. Dr. Ethé remarks: the "ta'rīkh on his death, however, viz., آه شهيد مير عبد القادر, gives "A.H. 987=A.D. 1579)." The same *ta'rīkh* is given in this MS. also. Inasmuch as the name of the Qāzī is Amīr and not Mīr, and the first word of the chronogram, viz., Āh, has an *alif-e-mamdūda*, two *alifs* more, if reckoned in the calculation, will remove the deficiency of 2. امير معز (1105). A third son of Q. Mas'ūd. امير تاج الدين حسن (1106). A fourth son of Q. Mas'ūd. Author of حاشيه مطالع (glosses on the مطالع الانوار on Logic by Maḥmūd b. Abūbakr Urmawī).
- P. 106, (except for two lines and a quarter) pp. 107, 108, and 109 are left blank. Notices of the remaining five sons of Qāzī Mas'ūd, viz., امير جعفر (1107); امير قاضى (1108), who went to the Deccan; امير زين العابدين (1109); امير شمس الدين على (1110); and امير ابو تراب (1111) are missing.
- P. 110, مولانا اميدى (1112). (That part of his notice which should have been copied on p. 109 is wanting). The notice here begins with: امير نجم الثانى پايه قدر ومنزلتش. From what is stated here it appears that the poet was murdered in 927/1521.

The chronogram on his death by Nāmī, one of his pupils, as given here, viz., آء از خون ناحق من آء, gives 925, which, as pointed out by Dr. Ethé, is wrong, the correct date being 930/1524. See notices numbered 1081 and 1112. (If the *ta'rikkh* is read as آء ز خون ناحق من آء, it will yield 930). Of the poetic compositions of Umīdī, those that were متداول in our author's time are the following: seventeen *qaṣīdas* three *ghazals*, a ساقی نامه, some *qit'as*, and some *rubā'īs*.

- P. 112, خواجه محمد طاهر (1113). Son of the preceding. خواجه محمد (1114). *Wazīr* of Khorāsān, Yazd, Iṣfahān, etc. Died in 984/1576-77
- P. 114, خواجه غیاث الدین محمد (1115). Son of the preceding. He was an able administrator, (was father of Nūr Jahān, and acted as *Wazīr* of Jahāngīr).
- P. 115, خواجه محمد طاهر وصلى (1116). Another son of Muḥammad Sharīf-e-Hijrī. He was well versed in علم سیاق.
- P. 116, خواجه میرزا احمد (1117). Brother of Muḥammad Sharīf, and father of the author of this work. A favourite of Shāh Ṭahmāsp and, for some years, *Kalāntar* of Ray. خواجه خواجگی (1118). Another brother of Muḥammad Sharīf.
- P. 117, خواجه شاپور (1119). Son of the preceding. Wrote *qaṣīdas*, *ghazals*, and *maṣnawīs*, an extract from one of which, در صفت فرهاد, is quoted here. (Dr. Ethé states that he had first the *takhalluṣ* Farībī, Firībī, or Ḳarībī. Here it appears as *Shāpūr*).
- P. 121, خواجه عبد الرضا (1120). Muḥammad Sharīf's sister's son. Poet and *ta'rikkh*-writer. خواجه محمد رضا (1121). Son of the preceding. A poet.
- P. 122, خواجه محمد محسن (1122). Khwāja 'Abdu'r-Razā's sister's son. A poet.
- P. 123, خواجه نظام الملك (1123). Wrote poetry occasionally. خواجه (1125). مولانا افضل نامی. Well versed in معما. (1124). Attached to Umīdī. Wrote a *diwān*.
- P. 124, خواجه هدایت الله مشرف (1126). The author says: بیشتر اوقات در گفتن اشعار مسلوب المعانی همت میکشسته. Parodied some verses of the *Shāhnāma*, *Laylā Majnān*, etc. میرزا علی (1127). His

takhalluṣ was خلقى مولانا فهمى. (1128). Had poetical contests with *Sahmī* of Bukhārā.

- P. 125, مولانا حاجى. (1130) مولانا غفورى. (1129) مولانا محمد سبرى. (1131). Dr. Ethé remarks: "a composer of well-measured verses." Here the author says: شعر موزون هرگز بر زبانش نيمگذشته مگر گاهى كه غلط ميكرد.

Damāwand.

- P. 127, امير غياث الدين محمد بن امير يوسف. (1133). Of Shakarāb, in the district of Damāwand. Qāzī of Khorāsān. Was put to death in 927/1521. His *takhalluṣ* was خلقى. (At his request Khwāndmīr composed the حبيب السیر).
 P. 128, مولانا سايل. (1134). Belonged to آء, a suburb of Damāwand. He and Hayratī wrote coarse satires (اهاجى ركيك) against each other. P. 129, مولانا سيف الملوك. (1135). A good poet and physician, whose *takhalluṣ* was نجامى. P. 130, مولانا قربى. (1136). A poet.

Simnan.

- P. 131, شيخ العارف ركن الملة والدين علاء الدولة. (1137). سكاك. The great Sufi saint. Died in 786 A.H.; (but this date, according to Dr. Ethé, is wrong, the correct one being 736/1336).
 P. 132, خواجه. (Ethé, 'Dūstī', 1139). ابو البركات تقي الدين على الدوسى. (1140). خواجه. (1141). خواجه غياث الدين سالار. (1142). شمس الدين على حواجه نظام. (1143). خواجه قطب الدين طائوس. (1144). نجم الدين. (1145).
 P. 133, امير سيد على. (1147). [Before this, Ethé has "Amīr Yamanī or Yamīnī (1146)," who is omitted here]. Amīr Sayyed 'Alī, an able scholar, was, at the time this book was written, appointed to write (a history of the) Deccan. فريبي. (1148). A poet.

Astarabad.

- P. 134, شمس المعالى قابوس. (1149). (Qābūs b. Washmgīr, ruler of Jurjān, 366-403/976-1012). Wrote several works in Arabic and Persian. Amongst his best known prose works is كال (كان البلاغه here wrongly written).
 P. 135, امير عنصر المعالى. سیر الملوك. (1150). ابو منصور ثعالبى. (1151). كيكائوس. (1151). Author of an ethical work (the famous قابوس نامه), which he wrote for his son.

- P. 137, نصرت الدين كبود جامه or امير المعظم نصر الدين (1152). A courtier and poet.
- P. 138, امير الكبير غفر الدولة مسعود بن نصرت الدين (1153). Son of the preceding. ابو على جرجاني (1154).
- P. 139, سيد الحكماء سيد اسمعيل (1155). شيخ ابوالقاسم كركاني. Author of اغراض علاني, dedicated to ايل ايل (which, as Dr. Ethé shows, is impossible); the اغراض is an abridgement of ذخيرة خوارزمشاهي (which statement, Dr. Ethé says, is wrong; the proper abridgement of the *Zakhira* is the اغراض). (Ethé, الباث, or الباث, 1157).
- P. 140, ويس ورامين (1159). غفر الدين اسعد (1158). Author of رامين, from which an extract is given here. P. 142, لامعي (1160).
- P. 143, وامي و عذرا *magharī* (1161). Author of the *magharī* كياكوس. عنصر المعالي كياكوس علي (1162). In 779/1377-78, he was appointed professor in the Daru'sh-Shifā of Shīrāz. He stayed in Fārs for about ten years and wrote (1) his حاشية on مطول (i.e., Sa'du'd-Dīn-e-Taftāzānī's commentary on Jalālu'd-Dīn Muḥammad-e-Qazwīnī's (المفتاح). In 789/1387, when Tīmūr conquered Shīrāz, Sayyed Sharīf was ordered to Samarqand, where he lived till the death of Tīmūr. During this period he had a number of learned disputations (مباحثات) with Sa'du'd-Dīn-e-Taftāzānī (died 791 or 792/1389 or 1390). He remained in Trans-Oxiana till the death of Tīmūr, after which he returned to Shīrāz, where he died 816/1413-1414, aged 76. He was born at طاغون (in Astarābād) in 740/1339-40. He wrote learned glosses and commentaries on most of the works of ancient and modern authors that were then in vogue. Amongst his famous works are (2) حاشية شرح كشاف (3) حاشية شرح هداية حكمت ميرك (4) حواشي (glosses on Muḥammad bin Mubārak Shāh-e-Bukhārī Mīrak's commentary on the هداية of مفضل بن عمر ابرهي, who died 663/1265); (5) حواشي شرح (glosses on Mīrak's commentary on the حكمة العين ميرك of نجم الدين علي بن عمر كايقي قزويني, who died in 693/1294); (6) حواشي (the تلويح is Taftāzānī's super-commentary on the تلويح, which is itself a commentary on his تنقيح, "Principles of

Jurisprudence", by the author himself عبيد الله بن مسعود محبوبى حنفى, who died 747/1346-47); (7) شرح موافق (wrongly called here موافق), a commentary on the كتاب الموافق, a work dealing with theology, by عضد الدين ايجى, died 756/1355); (8) حاشيه شرح تجريد (glosses on Shamsu'd-Dīn Maḥmūd-e-Iṣfahānī's commentary on the تجريد, Naṣīru'd-Dīn-e-Ṭūsī's compendium of Metaphysics and Muslim faith); (9) حواشى شرح طوالع اصفهانى (glosses on the same Iṣfahānī's commentary on the طوالع الانوار, on theology, by ناصر الدين عبد الله بىضاوى, who died 685/1286); حاشيه بر شرح (11); حاشيه بر شرح مطالع مولانا قطب الدين رازى (10); (12) شرح تذكره (omitted in Ethé); (13) شرح جقمينى (a commentary on the مائخص on astronomy by محمد بن محمد عمر جقمينى or چقمينى); (14) حاشيه شرح اشارات (glosses on N. Ṭūsī's commentary on Avicenna's الاشارات); (15) حواشى رضى (glosses on Ruknu'd-Dīn Ḥasan-e-Astarābādī's commentary on the كافيه فى النحو of Ibn Ḥājib, who died 646/1248); (17) فارسي, sic (كافيه در فارسي); (18) مطلق (i.e., a commentary in Persian on كافيه); (19) صرف (i.e., the well-known work on Arabic inflections, صرف مير, in Persian). All the above works were written at Samargand. After his return to Shīrāz he wrote (20) حاشيه شرح مختصر اصول ابن حاجب (glosses on the commentary, probably of عضد الدين ايجى, on Ibn-e-Ḥājib's مختصر المنتهى on jurisprudence); and (21) شرح سراج الدين محمد السجاودى (a commentary on الفرائض السراجيه, on rights of inheritance). The above particulars of authors and dates are as given in Ethé and based on Loth's *Catalogue of Arabic MSS.* in the India Office.

- P. 144, امير جمال الدين (1163). Prime minister of Shāh Ṭahmāsp. امير امين الدين (1164). Son of the preceding. امير سيف الدين محمد (1165). Brother of the preceding. امير تقي الدين محمد (1166). Son of the preceding. امير نضر الدين سهاكى (1167). Prime minister of Shāh Ṭahmāsp. Author of حاشيه هدايه حكمت (see above); حاشيه بر حاشيه تفتازانى (glosses on the glosses of Taftāzānī's تهذيب المنطق (see above)). حاشيه بر شرح تجريد (see above).

P. 145, مولانا نظام (1169). مولانا امام الدين قارى (1168). A famous

- poet, wrote *qaṣīdas* in praise of **اهل بيت**. (According to Ethé he must be different from the **مولانا نظام** mentioned in the **آتشکده**, as the author of the *maṣnawī* **سليمان و بلقيس**).
- P. 146, **هلالی** (1170). Was put to death (939/1532-33); author of two *maṣnawīs*, viz., **لیلی و مجنون** and **شاه و درویش**.
- P. 147, **مولانا سحابی** (1171). Greatly fond of writing (*rubā'īs*).
- P. 149, **میر محمد مومن** (1172). Went to the Deccan and entered the service of **ابراهيم قطب شاه** (who died 988/1580); at the time this work was written, he was in the service of Ibrāhīm's son **محمد قلی قطب شاه**.
- P. 150, **مولانا سلطان محمد صدقی** (1173). A poet, who lived for years in Kāshān.
- P. 151, **مولانا علی گل** (1174). (Ethé, **مولانا علی گل**). A poet at the Court of the Sultāns of the Deccan. **مولانا معین لذة** (1175). A humourous poet and prose-writer. Author of a prose treatise entitled **لذة**, in which he has used novel expressions and made puns on words.
- P. 154, **محمد امین ذوقی** (1176). A poet. P. 155, **سید عبدالحق** (1177). A poet. **میر مرادی** (1178). A poet. Came to India where he died. **مولانا ناطقی** (1180). A poet. Died while going back from India. P. 156, **میر شمس الدین علی** (1181). A poet. **نسیم** (1182). A poet. **محمد مقیم** (1183). A poet. Was in India at the time of the composition of this work. **قسمی** (1184). A poet.

Tabaristan.

Mazandarān on P. 159.

- P. 160, **شیخ محمد قصاب** (1185). **شیخ ابو العباس قصاب** (1186).
- P. 161, **ابو جعفر جریر الطبری** (1187). The famous author of *Ta'rikh (-e-Ṭabari)*, the *Tafsīr-e-Kabīr* (i.e., **تأویل القرآن**). (He died 310/922). **محمد بن محمود آملی** (1188). Author of **شرح** (a commentary on Ibn-e-Sīnā's *Qānūn*) and **بر کلیات قانون** (correctly **نفائس العیون**, an encyclopaedia of Muslim sciences) like the **درة التاج** (of Quṭbu'd-Dīn-e-Shirāzī). **شیخ عز الدین آملی** (1189). Author of **حسینه** (a treatise on the Shī'a faith), dedicated to **حسن مت نای** (Ethé **حسن مت نای**), a king of **مازندران** (Met Nāy), **مولانا محمد صوفی** (1190). **ابو الفتح آملی**. **مازندران** (Met Nāy), a king of

- (1191). A poet who was alive when this work was composed.
- P. 164, مولانا قايى (1192). Author of a *maṣnawī* (in the metre of Sanā'ī's *Ḥadiqa*). رفيق (1193).
- Rustamdār.** مولانا محمد (1194).
- Gīlān** on P. 165.
- P. 166, شيخ محى الدين عبد القادر (1195). The founder of the Qādiri order. Born 471 or 481/1078-79 or 1088-89. At the age of 18, i.e., in 488 A.H., he went to Baghdād. عين الزمان جمال الدين (1196). A *Khalīfa* of Najmu'd-Dīn-e-Kubrā.
- P. 167, خواجه تاج الدين على شاه (1197). *Wazīr* of Uljāyṭū (703-716/1303-1316), and of his successor, Abū Sa'īd. Died 723/1323. Built the رشديه at Tabriz. خواجه نجم الدين محمود المشهور (1198). The famous Maḥmūd-e-Gāwān, minister of the Bahmanī Sultān Muḥammad Shāh (867-887/1463-1482). He was executed (in 886/1481). Author of a treatise on *inshā'* (مناظر الانشاء) which, the author says, enjoyed general popularity and renown in his day (امروز بين الجمهور). (For his other work entitled رياض الانشاء see Vol. 10 above). He used to send presents to the learned men of 'Irāq and Khorāsān. Jāmī was also a recipient of such presents and, in return, thanked him in a *qaṣīda*.
- P. 169, امير نجم الدين مسعود (1199). A favourite of Shāh Ismā'īl-e-Ṣafawī. سلطان يعقوب بابا فغايى (1200). Introduced by بيگ آق قوينلو. P. 170, كاركيان (1201). King of Gīlān. Drew upon himself the wrath of Shāh 'Abbās-e-Ṣafawī and fled to Karbalā. P. 171, شيخ زاده فدائي (1202). His *takhalluṣ* was *Fidā'ī*. Son of شيخ محمد لاهي the author of the اعجاز or شرح گلشن راز. (Shaykh Zāda died 927/1521).
- P. 172, قاضى عبدالله يقيني (1203). Belonged to the Nūrbakhshī order, and was nephew of شيخ احمد لاهي. (1204). قاضى يحيى.
- P. 173, مولانا يحيى خان (1205). *Wazīr* of Gīlān. Died in Qazwīn 967/1559-60.
- P. 174, قاضى شمس الدين (1206). Prime Minister under Shāh Ṭahmāsp. مولانا نظام الدين احمد (1207). A great astronomer. حكيم (1208). A Physician. پيله فقيه (1209). Prime Minister of Gīlān. مولانا لطف الله (1210). حكيم صدر الشريعه.

- (1211). *حكيم شمس الدين*. (1212) مولانا محمود سر برهنه. In service of Akbar, who gave him the title of *الملك* *حكيم*. *نور* (1216). مولانا عبد الواحد. (1215) *حكيم علاء الدين*. (1214) على مسيح الدين *حكيم*. Prime Minister of Gilān. (1217) الدين محمد فرارى (1218). Brother of the preceding. Attached to Akbar's Court. P. 175, *حكيم* *همام*. (1219). Another brother of Nūru'd-Dīn. A good poet. Was also attached to Akbar's Court.
- P. 177, *حكيم* *دواني*. (1220). Joined Akbar's court in the year when this book was being written. (1221) مولانا *حياتي*.
- P. 178, *بابا عبيد*. (1222). A Ṣūfī. Author of some *risālas* on prosody, rhyme, and riddles (*mu'amma*). *حالي*. (1223). A calligraphist and poet. *قريب*. (1224). A poet.
- P. 179, *عافكي* (? Ethé, 1225). An astronomer and poet. *قابلي* (1226). Came to India before this work was written. *فدائي* (1227). A poet. *مير محمود*. (1228) *عنایت زرگر*. (1229). Came to India a few years before this work was compiled.
- Qazwīn** on P. 180.
- P. 182, *شيخ ابو بكر شادان*. (1230). A Ṣūfī, who died 531/1136-37. (1232) *شيخ غلك*. (1231) *شيخ نور الدين محمد بن خالد*.
- P. 183, *شيخ سعد الدين قتل*. (1233) *شيخ ابو على ابو بابان*, (Ethé, 1234) *قتلخواجه* (Ethé) *قواچه خالدي*. (1235) *شيخ شرف الدين طويل*. (1236) *ابو الحسن زاهد*. (1238) *شيخ نجم الدين عبدالغفار الشافعي*. (1237) *محمد بن زيد بن ماجه*, the great traditionist and author of *كتاب السنن*, numbered 1237 in Ethé, is omitted here). Shaykh Najmu'd-Dīn was the author of the *حاوی فقه*, *لباب*, and *شرح لباب* (i.e., *كتاب العجائب*). He died in 663/1265. (1239) *عبد السلام بن محمد*. A great Mu'tazilite doctor, and author of *تفسير كبير* in 300 *جز*. He died in 488/1095. *امین الدين نصير بن عزيز الدين*. (1240). Under *سلطان محمود سبکتگین* a *mustawfi* of 'Irāq.
- P. 184, *شرح*, *شرح كبير* (1241). Author of *شرح* (commentaries on Ghazzālī's work on Shāfi'ite Law, the larger of the two is in twelve volumes and is entitled *الوجيز في الفروع*, see Ethé), *محرر* (on Shafe'i Law), and *تدوين*. (1242) *سديد الدين*. (1243) *مولانا نجم الدين عمر*. Highly praised by Khāqānī.

- کاتبی (1244). Naṣīru'd-Dīn-e-Ṭusī invited him to Marāgha to assist him in the preparation of his astronomical tables, the *زج ایلخانی*. He is the author of the *شمسیه*, dedicated to *خواجہ شمس الدین محمد*, the *حکمت عین*, the *کشف*, which is a commentary on the *ملخص* of Imām Fakhr, and the *جامع الدقائق*.
- P. 185, *کلیله ودمنه* (1245). Translated the *کلیله ودمنه* into the Moghul tongue (*بزبان موغلی*) and the *سندباد نامہ* into Turkish. Mangū Qā'ān gave him the governorship of Qazwīn and appointed his brothers governors of 'Irāq-e-'Ajam, 'Irāq-e-'Arab, Māzandarān, and Gurjistān. *بابا* (1246). *ملك رضى الدين بابا*. Abāqā Khān made him governor of *ديار بكر* رشتہ. *جمال الدين رشتہ* (1248). *قاضى نظام الدين عثمان* (1248). *القطنی* (Ethé, *Ushaq*, 1247). P. 186, *نظام الدين عثمان* (1248). *قاضي نظام الدين عثمان* (1248). Brother of the preceding. The author of the *تاریخ گریده*, and of the *زہت* *بہا* *الدين* (1250). *حمد الله مستوفی* (1249). *نظر الدين فتح الله مستوفی* (1251). A renowned poet. *سراج الدين قری* (1252). *بہا* *الدين* (1252). P. 187, *عبيد ذا كافي* (1254). The famous writer of pleasantries. Wrote a *رسالہ* on *علم بيان* and dedicated it to *شاہ ابو اسحق انجو* (ruled over Fārs 742-754/1341-1353).
- P. 193, *دهمکى* (Ethé, *دهمکى*, 1256). *درويش دہلی* (1255). *مولانا مجد الدين کرخی* (1255). A poet praised by 'Alī Shēr in his *مجالس النفايس*. *میرزا اشرف* (1257). P. 195, *امير صدر الدين*. Son of the preceding. *میر اقوام الدين جعفر المخاطب بآصفخان* (1258). *قاضى روح الله* (1259). Came to India and rose to the position of *Wazīr* under Akbar.
- P. 198, *آقا ملا* (1260). P. 199, *امير يحيى* (1261). Author of *التواريخ*. Died 962/1555. P. 200, *قاضى حسن* (1262). *عزیزى* (1263). Author of *رسالہ منظومہ رمل*, *صحيفة العشاق*, *وجه القناعت*, *گل و گل* (1264). P. 201, *قاضى احمد غفارى* (1265). Author of *نکارستان* and *جهان آرا*. On his return from the Hijāz he died at the port of *دابل* in 975/1567-68. *شاہ قاسم فہمی* (1266). A poet.
- P. 202, *مولانا ہلال* (1268). *اهل انشا*. One of the *اهل انشا*. *مولانا اسمعیل بخشی* (1269). Wrote a satire on the people of *قم*. A poet. P. 203, *میر محمد کر* (1270). A poet. *اسد بیک* (1271). A poet. P. 204, *مولانا مراد* (1272). A poet. P. 205, *سید نور الله* (1273). Wrote some poetry. *خواجگی* (1274). A poet. *خضری* (1275). A poet. P. 206, *فروغی عطار* (1276). A poet. *جذبہ* (1277). A poet.

poet. (1278). A poet. حافظ صابونی (1279). A poet. Wrote in the dialect of Qazwīn. P. 207, محمد شریف ایزدی (1280). A poet. سکا لوند (1281). A poet. نظام کلاغ (1282). A poet. مولانا (1283). A poet.

Abhar.

P. 208, کمال الدین ابو عمره (1284). A Ṣūfī; died 330/941. (1285). *Wazīr* of Sulṭān Arsalān and Sulṭān Tughril (571-590/1176-1194). نظام الدین بن سعد الدین (1286). *Wazīr* of Sulṭān Tukush (the Khwārazmshāh, 568-596/1172-1200). (1287). سعد الدوله نهود (Ethé, 1287). *Wazīr* of Arghūn Khān (683-690/1284-1291). ائیر الدین (1288). Author of کتاب الکشف on (1289). رفیع الدین, P. 209, هدایه, and زبدہ, معصول, اشارات, حکمت. Author of a work on Euclid's geometry (اقليدس) and a treatise on arithmetic (رساله حساب). Lived in the days of Ghāzān Khān (694-703/1295-1304).

P. 210, جمال الدین (1290). A poet. ترکسی (1291). A poet. P. 211, تذروی (1292). A poet. Came to India and attached himself to Khānkhānān Bayram Khān and, after his death, to Khān-e-A'zam, to whom he dedicated his *maṣnawī* which was in imitation of Ibn-e-'Imād's ده مایه (Ethé, ده نامه). Another *maṣnawī*, which he wrote in the name of محمدخان (یوسف), is entitled حسن یوسف. He died at Agra.

Zanjān on P. 213.

P. 214, اخی فرج (1293). A Ṣūfī. خواجه صدر الدین احمد (1294). Prime Minister of Kaykhātūn (or Kaykhātū, as his name is generally written), a son of Abāqā Khān. P. 215, قطب الدین احمد (1295). Brother of the preceding. قاضی بها. الدین (1296). A poet. کمال الدین (1297). Wrote a *qaṣīda* in praise of Naṣīru'd-Dīn-e-Ṭūsī.

Sanjās and Suhraward.

P. 216, عتیق (1298). A Ṣūfī. شیخ ضیاء الدین ابو نجیب عبدالقادر (1299). He was the *shaykh* of Baghdād and a contemporary of شیخ عبدالقادر جیلانی. He was the author of عوارف (i.e., عوارف المعارف), رشح النصائح, and التقی (م). Born Rajab, 539/1145 and died 632/1234. Kamālu'd-Dīn-e-Iṣfahānī sang his praises.

- P. 218, شیخ شهاب الدین المقتول السهروردی (1300). The great exponent of the philosophy of the مشائیان and the اشراقیان. Author of تنقیحات (on jurisprudence), تلویحات, and کتاب هیاکل (on Sufism). He was put to death in 585/1189. P. 219, شمس الدین (1301). A poet.

Taram.

- P. 219, مولانا علی طارمی (1302). His *takhalluṣ* was *Ṭāramī*. He was in the service of Humāyūn. میر دوست (1303). His *takhalluṣ* also was *Ṭāramī*. A favourite of Humāyūn.

Sultaniyya on P. 220.

- P. 221, شیخ جمال مطهر چلی (1304). (In Ethé, علی and حلّی). A contemporary of (Uljāyṭū) Sultān Muḥammad (Khudā banda, 703-716/1304-1316). At his instance the Sultān embraced the مذهب امامیه. شاه طاهر (1305). Came to India in 923/1517; became a friend and favourite of Sultān Burhān Nizām Shāh of Ahīmadnagar (911-961/1505-1553). Every one knows that the spread of Shī'ism in the Deccan was due to his teachings:

[بر همه کس ظاهر کشته که شیوه (شیوع) مذهب امامیه در دکن بارشاد وی بوده].

The title of *Nizām Shāhī* was obtained, through his efforts, from Sultān Bahādur of Gujarat, (و خطاب نظامشاهی از جانب) و سلطان بهادر بکراتی هم بسی او بحصول پیوسته. Shāh Ṭāhīr wrote both prose and verse.

Āzarbaijan on P. 224.

- P. 227, مولانا شمس الدین محمد بن علی بن ملکزاد (1306). The spiritual guide of Jalālu'd-Dīn-e-Rūmī. He came to Quniya in 642/1244-45, and met J. Rūmī.
- P. 230, شیخ محمود شبستری (1307). The famous author of the گلشن (Ethé), شیخ کج (Ethé, 1308). Shaykhu'l-Islām of Tabrīz, in the reigns of Sultān Ḥusayn (sic! Shaykh Ḥasan-e-Buzurg) and his son Sultān Uways (757-776/1356-1374).
- P. 232, شیخ فقیه (1310). شیخ بابا فرج (1309). شیخ ضیا الدین (1311). شیخ امام جمعه (1312). شیخ ابو اسحق ابراهیم بن یحیی (1311). زاهد

- (1313). (1314). *امير سيد قاسم انور (انوار)*. The famous ṣūfī and poet. Died in 837/1433-34.
- P. 233, *حكيم الاجل قطران بن منصور اجل* (1315). Another renowned poet. Author of the *maghawī* *فوسنامه*, dedicated to *امير محمد* *بن امير قباچ*, the Governor of Balkh. Long extracts from his poems. P. 237, *امين الدين داد* (1316). A poet. *خواجه همام* (1317). The poet who was Sa'dī's contemporary and imitator. P. 239, *ايرج* (1318). A poet. *قطب الدين عتيق* (1319). A poet. P. 240, *جمال الدين* (1320). A poet. Son of the preceding. *جمال الدين عتيق*. A poet. Son of Quṭbu'd-Dīn. (Omitted in Ethé). P. 241, *مولانا محمد عصار* (1321). Author of the *maghawī* *مهر و مشتری*.
- P. 242, *بدیع* (1322). A poet. *خواجه غیاث الدین* (1323). Another poet. *شمس الدین عبیدی* (1324). A poet. *ملك محمود* (1324). A poet. *مولانا معين الدين* (1326). A traditionist. *عکى (على)* (1326). Prime Minister of Sultān Abū Sa'īd (Gurgānī, 854-873/1450-1469). P. 243, *مولانا مير على* (1328). The inventor of the Nasta'liq script (*راضع خط نسخ تعلیق*). *مولانا جعفر* (1329). A good scribe. *قاضی عبد الرحمن* (1330). Chief Qāzī of Tabrīz in the reign of Shāh Ismā'īl (-e-Ṣafawī). *شيخ صنع الله* (1332). *مولانا ميرك كتابی* (1333). Proficient in *علم تفسیر ومعانی و بیان*.
- P. 243, *شريف* (1335). A poet. P. 246, *حیدر بیک انیس* (1336). A poet and courtier. P. 247, *حسن بك شکر اعلی (اغلی)* (1337). A good poet, whose *takhalluṣ* was *مقیمى*. P. 248, *کمال الدین چلبی* (1338). A philosopher and poet. P. 250, *محمود بیک فسونی* (1339). A poet and astronomer. P. 251, *مولانا محمد علی* (1340). Shaykhu'l-Islām of Āzarbāijān. *مولانا محمد حسین* (1341). A calligraphist and poet. *مولانا نشاری* (1342). A poet. P. 252, *میر عبد الباقی* (1343). A poet. Came to India and entered the service of 'Abdu'r-Raḥīm Khānkhānān. P. 253, *مولانا حیدری* (1344). Came to India and was introduced to Akbar. Wrote a *diwān* and a *maghawī* in imitation of Sa'dī's *بوستان*.
- P. 254, *سامری* (1345). Son of the preceding. Also a poet. *وفوعی* (1346). A poet. *فصیحی* (1347). A poet. P. 255, *صبوری* (1348). A poet. *مولانا عرفی کان کر* (1349). A poet. Sang the praises of Shāh Ṭahmāsp in 130 *qaṣīdas*. Richly rewarded for (a *mag-*

nawī entitled) کوی و چوکان. P. 256, مولانا لطفی (1350). Son of the preceding. Came to India. In our author's time he was attached to Zayn Khān. (طوبی, 1351). (Ethé, 1351). A poet.

- P. 257 (1353). Sometimes wrote verses. خواجه فانی (1352). Wrote a few verses. فقیری (1354). Wrote a few verses. سهوی (1355). A good calligrapher and poet. نظمی (1356). A poet. جمعری (1357). Knew علم استخراج و رمل. Sometimes wrote verses. ظریفی (1358). Wrote verses occasionally.

Ardabīl on P. 258.

- P. 259, (1359). A descendant of the seventh Imām Mūsā Kāzīm. Ancestor of the Ṣafawīs. His genealogy is given in full. At Shīrāz he enjoyed the company of Sa'dī. After having profited by the company of a number of Ṣūfis and spiritual guides, he went to Ardabīl and established his spiritual authority. He died 635 (Ethé, 735/1335). (His life, teachings, and miracles are described in the صفوة الصفا). P. 260, (1360). Son and spiritual successor of the preceding. شیخ صدر الدین موسی. P. 261, (1361). Son and successor of the preceding. شیخ خواجه علی. P. 262, (1362). Son and successor of the preceding. شیخ ابراهیم. P. 263, (1363). Son and successor of the preceding. سلطان جنید. P. 264, (1363). Son and successor of the preceding. سلطان حیدر. Father of Shāh Ismā'il, the first independent ruler of the Ṣafawī dynasty.

- P. 262, (1365). مولانا احمد. P. 263, (1366). مولانا حسین. P. 264, (1367). مولانا احمد. P. 265, (1368). مولانا احمد. P. 266, (1369). مولانا احمد. P. 267, (1370). مولانا احمد. P. 268, (1371). مولانا احمد. P. 269, (1372). مولانا احمد. P. 270, (1373). مولانا احمد.

Khalkhāl.

- P. 265, (1374). مولانا شیخ احمد فناهی. (Ethé has فنائی and فناری). A Sufi and poet. P. 266, (1375). مولانا فضل. Brother of the preceding. A sufi and poet. P. 267, (1376). مولانا ملک سعید. A poet. P. 268, (1377). مولانا امای. A poet. P. 269, (1378). مولانا حسین. Author of حاشیه بر تهذیب and حاشیه بر اثبات واجب.

Urdubad.

- P. 267, میرزا کافی (1379). Was *munshi* 'l-mamālīk. خواجہ حاتم بیک (1380). *Wazīr* of Yaktāsh Khān, ruler of Kirmān. میرزا صادق (1381). Went to the Deccan and became *wakīl* (chief administrator) of Murtaẓā Nizāmshāh, but soon lost his position and also his life. P. 268, قاضی محمد (1382). His *takhalluṣ* was نصیری. فکری (1383). A poet.

Maragha.

- P. 269, لطیف الدین زکی (1384). A poet, attached to the court of Kāshghar.

FIFTH IQLĪM on P. 270.

Its principal towns اروان (P. 271), ارش, شماخی, and قتبیلہ [Ethé, قبلہ (P. 272)].

- P. 271, سلطان الشعراء. حسان العجم افضل الدین بدیل الخاقانی (1385). The famous poet, called بدیل, i.e., a substitute for the great Sanā'ī. He was also known as حسان العجم. He was the creator of a new style in poetry, which was peculiar to him, none of his predecessors having composed like his (خاقانی مبدع سخن است) و طرز کلام وی خاص است، پیش از وی کس بدین روش نسجی نبافته و چنین موعظه و حکمت و صفت کعبه (هنر نامه نساخته). He wrote generally on خاقان کبیر ملک. He was a favourite panegyrist of منوچهر, the ruler of Shirwān, whose pedigree is traced by the Qāẓī-e-Bayẓāwī, in his نظام التواریخ, to Bahrām-e-Chūbīn, while Qāẓī Aḥmad-e-Ghaffārī, in his تاریخ جهان آرای, carries it back to Anūshīrwān. Failing to obtain the Khāqān's permission to retire, Khāqānī fled to Baylaqān, but was arrested and imprisoned in the fort of Shābrān. After seven months' imprisonment, he was released on the intercession of the Khāqān's mother. Thereafter he left for Makka. On his way through the two 'Irāqs he met a number of scholars and divines whom he has immortalized in his *maṣnawī*, the تحفة العراقین, in which he has described his travels. Returning to Tabrīz he died there in 582/1186, and was buried at Surkhāb. Regarding this date of his death, Dr. Ethé observes that it is "a date which is impossible, as Rieu, ii., "p. 559, has conclusively proved; he probably died about

"A.H. 595 (A.D. 1199)." Khāqānī's praises were sung by several poets such as *احمد ساوى*, *محمد الدين خليل*, and *ابو الفضل*. The author mentions the following successors of Minūchihr: *فرخ زاد*, *کشتاسب*, from whom the *ملوک* *کيغباد*, *فرخ زاد بن فرامرز*, *فرامرز*, *کشتاسپ* derived their name, *کاؤس*, who died in 774/1372-73, *هوشک*, who died in 784/1382-83, *شيخ ابراهيم بن سلطان محمد*, the contemporary of Timūr, died in 820/1417, *سلطان خليل بن شيخ ابراهيم*, who died in 867/1462-63, *فرخ يسار بن خليل*, who was killed in 906/1500-1501 by Shāh Ismā'īl-e-Safawī, *بهرام بيك بن فرخ يسار*, who died in 907/1501-1502, *غازى بيك بن فرخ يسار*, who died in 908/1502-1503, *شيخ شاه*, known as *شيخ ابراهيم*, who died in 930/1524, *شاه رخ*, *سلطان خليل بن شيخ شاه*, who died in 942/1535-1536, and *بن سلطان فرخ بن شيخ شاه*, the last independent ruler of Shirwān, who was taken prisoner by Shāh Tahmāsp in 945 and who died in 946/1539-1540. Long extracts from his poems.

P. 286, *افصح الدين فلکى* (1386). Another great *qaṣida*-writer, who, according to *محمد الله مستوفى*, was teacher of Khāqānī, but *شيخ آذرى*, in his *جواهر الاسرار*, says that both Khāqānī and Falakī were pupils of *ابو الملا گنجوى*, a statement which, Dr. Ethé says, "seems corroborated by some allusions in Khāqānī's elegy on Falakī's death;" but the text of the MS. under notice indicates quite the opposite view: *ازين قطعه خاقانى*: *که در مرثيه گفته مفهوم می شود که خاقانى شاکرد فلکى بوده باشد*. The date of his death, as quoted in Ethé, is 577/1181-1182. Long extracts from his poems.

P. 291, *سيد ذوالفقار* (1387). Another great *qaṣida*-writer. Verses from his artifice-peom, *قصيده مصنع* (see Vol. 1, MS. No. 5, above), composed in praise of the minister *الماسترى* (as in Dawlatshāh's *Tazkira*, Browne's ed. p. 131, here incorrectly given as *الماستوى*) of Shirwān, are quoted here. Later on he went to Sultān Muḥammad bin Tukush Khwārazmshāh (596-617/1200-1220), who ordered him to versify an account of his exploits in the metre of the *Shāhnāma*.

P. 292, *ابو طاهر* (1389). A charming poet. P. 295, *سيد حسن واعظ* (1390). A calligraphist and poet.

ابو الغازی سلطان (1391). A poet of the court of
 (1393). A poet. امیر جلال الدین عبیدی . حسین مرزا
wazīr of Amīr 'Alī Bādshāh. مولانا کمال الدین مسعود
 (1394). A logician and author of حاشیه بر شرح حکمت (العین) (glosses on
 Mirak's commentary on Qazwīnī's حکمت العین). مولانا پیر محمد
 (1395). A man of great liberality in the service of Akbar.

Arran on pp. 295-296.

P. 296, احمد بن محمد بن هارون الصوفی (1396). His name was شيخ ابو العباس.

Tiflis on p. 296. Contains many hot springs.

Ganja on p. 296.

P. 296, شیر وانشاء کبیر جلال (1397). The poet-laureate of ابو العلاء . الدنيا و الدين اختسان منوچهر . He gave his daughter in marriage to Khāqānī. Wrote coarse and indecent satires against Khāqānī. P. 300, ابن خطیب (1398). Exchanged مناظرات with his sweetheart مهستی . P. 301, مهستی (1399). Belonged to Ganja. Wrote pleasant verses.

Baylaqān on pp. 301-302

P. 302, محی الدین (مبیر الدین) (1400). Court-poet of the Atābegs of Āzarbāyjan, especially Qizil Arsalān (582-587/1186-1191). Wrote bitter satires against Sharafu'd-Dīn Shufurwah and Jamālu'd-Dīn 'Abdu'r-Razzāq. Assassinated in 594/1198. Amīr Khusraw, in the preface to his غرة الکمال , regards him as superior to Khāqānī and remarks : خاقانی طرز سخن از وی کسب کرده .

Khwarazm on p. 306.

P. 310, قدوة الاولیا شیخ نجم الدین کبری (1401). The famous Ṣūfī. He was called Kubrā, because در آوان جوانی باهر که مباحثه و مناظره کردی , and also تراش , because در غلبات وجد نظرش بر هر که , غالب آمدی . افتادی بمرتبه ولایت رسیدی . Amongst his disciples were مجد الدین , سیف الدین باخرزی , کمال جندی , رضی الدین علی لالا , سعد الدین حموی , بغدادی , بهاء الدین (Ethè), مولانا بهاء الدین , جمال الدین کبکی , نجم الدین رازی . He was killed in the Moghul invasion in 618/1221. Wrote *rubā'īs*.

P. 314, شیخ مجد الدین بغدادی (1402). A pupil of the preceding. Killed during the invasion of Chingīz Khān in 607 or 616/1210-11 or in 1219). Wrote *rubā'īs*. P. 316, شیخ علاء الدین (1403).

نصير الدين محمود (1404). A great Shāfē'ī lawyer. Qāzī 'Umar bin Sahlān-e-Sāwajī dedicated to him his *معارف* on philosophy. He was *Wazīr* of Sultān Sanjar and was afterwards imprisoned and put to death. P. 317, صاحب محمود بلواج (1405). *Wazīr* of Chingīz Khān and Oqtā'ī Qā'ān and governor of Khatā.

P. 318, مسعود بيك محمود بلواج (1406). Governor of Trans-Oxiana and Turkistān during the reigns of three successors of Chingīz Khān. P. 320, افتخار الافاضل ابو القاسم محمود بن عمر جار الله زنجشیری (1407). Here ابو القاسم بن محمد. The great Arabic scholar, who belonged to Zamakhshar, a village in Khwārazm. Called Jārū'llāh ("Neighbour of God") on account of his long residence in Makka. Amongst his works are: (1) كتاب مفصل (on Arabic grammar), (2) اساس البلاغة (on lexicography), (3) رؤس المسائل (6), (علم فرائض on the rā'iz), (5) فصوص الاخبار (4), وديع الابرار (in *fiqh* or jurisprudence), (7) شرح ابیات سیبویه (8), مستقصى (on Arabian proverbs), (9) مهم العربیه (10), سوائر الاسلام (11), (on prosody), (12) شقائق النعمان (13), ديوان النمل (Ethé, مقدمة الآداب (17), اصول (16), المنهاج (15), معجم الحدود (18), كشف (20), and ديوان الشعر (19), ديوان الرسائل (18), (مقدمة الادب (the celebrated commentary on the Qur'ān). Born at Zamakhshar in 467/1074-75, and also died there in 538/1143-44. He was a *mu'tazilī*.

P. 321, ابو الفتح ناصر بن ابو المكارم المطرزی (1408). (Here incorrectly stated as المكارم المطرزی). A great grammarian, lawyer, and poet. He was also a *mu'tazilī*. He died in 610/1213-14. It is said that more than 700 elegies were composed on his death. Amongst his works are: (1) شرح مقامات حریری (2) كتاب العرب (on lexicography), and (3) كتاب از هدی (i.e., the مصباح). P. 321, ابو بكر محمد بن عباس (1409). Nephew of Tabarī (the great historian). Also called طبر خیز, because his father was a خوارزمی and his mother a طبرستانی. He is said to have learnt by heart 100,000 (Arabic) couplets. He died 383/993.

P. 322, خواجه ابو الوفا (1411). A sweet مذكر. امام علاء الدين. A great Sūfī saint, called فرشته. Died in 635 (Ethé, 835/

1431-32). مولانا حسين (1412). Pupil of the preceding. Author of مقصد افصى and a شرح بر قصيدة برده (a commentary on the famous 'Burda' or 'Mantle-poem' by بوسيرى), which was highly appreciated. P. 323, پهلوان محمود بوريا (1413). A saint, wrestler, and author of a Persian work كثر الحقايق, from which a story is quoted here, in the Hazaj hexameter. جامى (1415). Was a vendor of vinegar.

Mawarau'n-Nahr and Samarqand on pp. 324-327.

- P. 327, ابو القاسم بن سباش (1416). Admirer of (1417). (Ethé, هاشى سغدى. In the present copy the name is incorrectly given as شيخ سفيدى). A disciple of ابو بكر وراق. حافظ ابى عبدالله بن عبد الرحمن بن الفضل بن بهرام الدارمى (1419). (Ethé, ابو الفضل بهرام). A great traditionist. Born in 181/797 and died at Samarqand in 275/888-889. (Notice of the great scholastic Shaykh Abū Maṣṣur-e-Māturīdī, bearing No. 1420 in Ethé, is omitted in this MS.). فريد الدين ابو عبد الله محمد الرودكى (1421). The famous 'father of Persian poetry'. Belonged to Rūdak (or rather Rūdāg), a village near Samarqand. He was born blind. Court-poet of Amīr Naṣr II (not Naṣīr, as is incorrectly given here) bin Aḥmad-e-Sāmānī (reigned 301-331/913-942). At the time when this book was written copies of his poems were extremely rare (با آنکه شعروى از حد وعد متجاوز بوده اما درين وقت بنا بر حکم قلت از ياقوت اصغر و کبريت احمر عزيز تراست).
- P. 333, ظهير الدين الكتاب (1422). This name is wrongly written on this page. It should be in the place where the name of ملك الكلام عمر بن محمد is transcribed on p. 334, and that of the latter in the place assigned to محمد المنشورى, which should be in the space left blank on p. 335. On account of this misplacement of names, the particulars which should have gone under the caption "Zahīru'd-Dīn" have been mentioned under "Maleku'l-Kalām 'Umar" and those of the latter, under "Abū Sa'īd Aḥmad". Zāhīru'd-Dīn (or محمد الظهيرى, as he is otherwise known; see *Kashf. Zun.*) was the author of سند نامه (a revised version of Qanāwazī's earlier work), اغراض السياسة (incorrectly given here as اعتراض, the full title being سمع الظهير فى جمع الظهير), and اغراض الرياسة فى اغراض السياسة.

(as in Rieu and *Kashf. Zūn.*, but incorrectly given here as (سمع الظهر في جمع الظهر, *Ethé* has شمع الظهر في جمع الظهر).

- P. 334, (1423) ملك الكلام عمر بن محمد الخبر بابادی, *Ethé*, الخبرنا بابادی or الخبرنا بابادی. This name should have been transcribed on this page in place of Abū Sa'īd Aḥmad. The ملك الكلام was a مذكر, who went from Samargand to Balkh and settled there. The statement in *Ethé* that he was the "author of letters (رقعه)" does not seem to be borne out by the text here: وقتی بر سر منبر تذکره می گفت و سخن کرم شده بود و پیوسته عادت داشتی که دستار را بر میان دوا برو نهادی در آن ابنا (sic اثنا) جمعی رقعہ نبشتند که دستار را بر تر نه که روزی خدا تی دهد بدیه این رباعی گفت الخ.

(1424) ابو سعید احمد بن محمد المنشوری. This name should have been written in the space left blank on P. 335, line 5. He was a poet who lived in the days of السلطان یمن الدوله.

- P. 335, (1425) رشید الشعراء استاد ابو محمد (رشیدی). (In *Ethé* the title is correctly mentioned as سید الشعراء; so also in the *Chahār Maqāla*, Gibb Memorial Series, p. 46, l. 20). Poetical letters passed between him and Mas'ūd bin Sa'd bin Salmān, who presented him with a copy of his *dīwān*. Rashīdī was greatly respected at the court of سلطان خضر بن ابراهیم (ruler of Trans-Oxiana, who ascended the throne in 474/1081-82 and died soon afterwards, see Qazwīnī's *ḥawāshī* on the *Chahār Maqāla*, p. 189). Here follows Anecdote No. 19 of the *Chahār Maqāla*, after which extracts from the poet's verses are given.

- Pp 339 and 340. (1426) نظام الدین (نظامی عروضی, i.e.). The name is here misplaced. It should have been mentioned on P. 340, line 2, in the place where the name of حمید الدین الجوهری appears; for, the account which follows there is undoubtedly that of Nizāmī 'Aruḡī of Samargand (author of the famous *Chahār Maqāla*). From what is stated here it follows that he was a good *maṣnawī*-writer, that he had composed a few *maṣnawīs*, and that مجمع النوادر and چهار مقاله are his works in prose (او در مثنوی از مقدمان صعب) [as on page 339, Qazwīnī's مقدمه to his edition of the *Chahār Maqāla*, Gibb Mem. Ser.] است و چند تالیف در آن پرداخته مجمع النوادر و چهار مقاله

[در سر (نثر) از مصنفات اوست (The critical editor of the *Chahār Maqāla*, Mirzā Muḥammad-e-Qazwīnī, has clearly proved on pages ۳, ۴, and ۵ of his مقدمه that these are not two different books, but two names of one and the same book). An autobiographical extract from the *Chahār Maqāla* is given here, which is followed by a few *qit'as* composed by him.

- P. 342, حميد الدين الجوهرى (1427). The name is wrongly shown here. It should have been written on p. 342, line 2, where that of مؤيد الدين is written. This Ḥamīdu'd-Dīn is a well-known poet. He had poetical contests with Ḥakīm Sozanī. مؤيد الدين (1428). This name, instead of being written in line 2 on this page, should have been written in line 3 from the bottom, where the name اجل الافضل is transcribed. He was a poet and author of [نامه] : P. 343 اجل الافضل (i.e., شهاب الدين احمد بن مؤيد, (1429). The caption should be read as اجل المحترم بهاء الدين instead of بهاء الدين. Shihābu'd-Dīn was son of the preceding and a good poet.
- P. 345, ملك الكلام (1430). The rubric caption اجل المحترم بهاء الدين is wrong, for the poet noticed under it is really Bahā'u'd-Dīn, who at first lived in Samarqand, but later on went to Nīmroz and Sijistān, where the ruler Malik Shamsu'd-Dīn honoured him. P. 346, سيد حسن اشرفى (1431). Here again the rubric caption is wrong. Ashrafi was a well-known poet (noticed in the *Ātashkādā* and the *Majma'u'l-Fuṣahā*).
- P. 350, افصح الكلام (1432). The rubric caption اجل الحكما ابو على شطرنجى should be replaced by اجل الحكما. Abū 'Alī or 'Alī Shaṭranjī was a poet of the آل خاقانى, and the author of a *qaṣida*, of which the word لكلك forms the *radīf*. P. 352, افصح الكلام امير (1433). The rubric caption مولانا جمالى is wrongly put for افصح الكلام الخ. Rūḥānī was a good poet, at first attached to Sulṭān Bahrāmshāh and then to Ātsiz Khwārazmshāh.
- P. 353, مولانا جمالى (1434). Here again the caption in red is wrong. Jamālī was a poet. (1435) خواجه كريم الدين. Instead of the heading مولانا صدر الدين it should be خواجه كريم الدين. He was a disciple of سلطان محمد تغلق, on whose death نظام الدين اوليا gave him the title of انوار الملك and made him شيخ الاسلام.

- P. 354, (1436). Prime Minister of Mirzā Shāh (rukḥ). خواجه مولانا افضل (1437). For خواجه مولانا افضل read خواجه عبد الملك. He wrote حاشیه بر هدایه, but could not complete it. (1438). For خواجه فضل read مولانا فاضل (as in Ethé). He is the author of حاشیه بر شرح شمسیه (glosses on the commentary, probably by Qutḡbu'd-Dīn-e-Rāzī, on Kātib-e-Qazwīnī's الرسالة الشمسية). (1439). The rubric caption خواجه فضل الله should be replaced by خواجه فضل الله. He was a great lawyer and Arabic scholar (درفقه ابو حنیفه) (1440). مولانا کمال الدین عبد الرزاق. (ثانی و در عربیت ابن حاجب دوم). Instead of the caption نشاطی جوهری (which are really three different names, viz., بساطی, ریاضی, and جوهری) the rubric should be مولانا کمال الدین الخ. This Kamālū'd-Dīn was the author of the famous history of the Tīmūrīdes, مطلع السعدین. (1441). For میر قراشی read بساطی (as in Ethé, and not نشاطی, as written two lines above). He was a panegyrist of Sulṭān Khalīl b. Mīrānshāh. ریاضی (1442). A poet. No caption is assigned to him here. In line 4 on this page ریاضی is evidently meant for ریاضی جوهری (1443). His name in the rubric should have been written at least before the words عروض و قافیه را in line 15 on this page. Was well-versed in Prosody and Rhyme, and had versified سیر النبی at the desire of امیر علی شیر (1444). His name is written in line 6 on this page; but it should have been transcribed in line 17 below. He was a poet. مولانا حاجی محمد (1445). His name should have been written in the place where that of مولانا ابو الخير stands. He too was a poet. مولانا ابو الخير (1446). His name should occupy the place taken by مولانا قاسم کامی. M. Abu'l-Khayr was a great philosopher, an expert physician, and a good poet. His *takhalluṣ* was عاشق. He was a contemporary of Abu'l-Ghāzī Sulṭān Ḥusayn Mīrzā and died in 957, according to the chronogram فوت عاشق.
- P. 355, (1447). مولانا قاسم کامی. His name should have been written where that of مولانا صادق حلوائی is copied in red. A great musician and poet. In Akbar's reign he came to India and was given a reward of one hundred thousand (lao) *tankas* for a

single *qaṣīda*. For some time he stayed at Benares and then he went to Agra, where he died on the 2nd of Rabi'us-Ṣānī, 988. Fayzī has composed a very clever *ta'rikh* of his death, viz., دویم از ماه ربیع الثانی .

- P. 359, مولانا صادق حلوانی (1448). This name is not mentioned in the MS. but the blank space in line 17 on this page seems to be meant for it. He was called Ḥalwā'ī after his ancestor, شمس الانامه حلوانی, who was a saint. Mawlānā Ṣādiq lived in India for some time. He was put in charge of state affairs at Kābul by Muḥammad Ḥakīm Mirzā. After some years he returned to his native town and was alive, when this book was compiled. P. 360, بدیمی (1449). His name is omitted in the text. Its proper place, however, is indicated by the blank space in line 11. Badi'ī is known as مولانا زاده. Was well read in History and Arabian sciences, [علوم غریبه (sic)], and sometimes wrote poetry. نزدی روده (1450). His name also is omitted in the text. Its proper place is just before the words, "پدرش از هرات بوده", in line 14 on this page. He was a clerk in the service of سلطان حسین میرزا. Came to India and rose to distinction. Dr. Ethé says about the poet: "he especially excelled in the composition of *ta'rikhs*, for instance, on the capture of Barwaj (بروج) in Gujarāt by "Mirzā Yān in 977 (A.D. 1569-1570), فتح بروج کردند". In this statement Dr. Ethé has committed two curious mistakes. Not only has he misread the name of the city as "Barwaj" (for Baroj or Baroch, the modern Broach, in Gujarāt, called in ancient times Bhṛigu-kaccha ("the Shore of Bhṛigu"), after the founder of the town, and later on written as Bhāru-Kaccha—see Rapson's *Ancient India*, p. 172), but has also wrongly taken "yān" to be the personal name of the conqueror of the city, whereas it is simply a plural termination affixed to 'Mirzā'. The 'Mirzāyān' refers undoubtedly to the Moghul princes, the Timūrides of Delhi, as is clearly indicated in the *ta'rikh* itself. The text here runs as follows:

درحین که مرزایان فتح بروج کردند تاریخ را چنین یافته—اولاد تمبر که

در شجاعت فردند * شد فتح بهر جا [ی] که رو آوردند * کردند چو فتح
 بروج از روی ستیز * تاریخ شد آنکه فتح بروج کردند.

نگاری (1451). This name is also omitted in the MS. Its proper place is in the last line on this page, immediately before the words, از زمان عبدالله (عبد الله) خان. Figārī was a poet.

- P. 361, مسطوری (1452). This name finds no place in the text. Its proper place is just before the words, مسطور نظر, in line 2 of this page. He was a favourite of Khānkhānān Bayram-khān. میر هاشم محترم (1453). No mention is made of this name in the text. The blank space in line 5 on this page seems to be its proper place. Mir Hāshim was in India at the time when this work was being written. In spite of the use of opium, his memory was so extraordinary that he knew the whole of the *Mahābhārat* by heart. He was a poet. (صالح ندائی, a poet, No. 1454 in Ethé is omitted in this MS.)

Kash. Is situated to the south of Samarqand. It is also known as شهر سبز and قه الحضر. Amīr Khusraw's father originally belonged to it. ابو اسحق (1455). Wrongly written here as ابو السمی.

- P. 362, حواجه ابو البركة (1456) A poet. (1457) حواجه هاء الدين. Son of the preceding, also a poet. (1458) حواجه ايوب. Another son of Khwāja Abu'l-Baraka, and a good poet.

Nasaf. Is situated 18 *farsangs* to the south of Samarqand.

- P. 363, الصدر الامام شرف الملة والدين حسام الانبه (محمد بن ابي بكر) (1459). On his way to Makka he met Khāqānī at Ray. Was a learned man and a poet. P. 365, السيد الاجل معنى العصر شمس الدين الحسيني (1460). Was Shaykhu'l-Islām, and wrote poetry occasionally. (1461) تاج الشعراء محمد بن علي السوزني. Wrongly written here as الصوري. The well-known writer of *qaṣīdas*, satires, and facetiae. Long extracts from his compositions. P. 371, حكيم حان (1462). (In Ethé he is called حكيم جنى). A poet contemporary with the *wazīr* الملك علاء.

Bokhara.

- P. 372, شيخ عبد الدین (شيخ المحدثين) ابو عبدالله محمد بن اسمعيل بن ابراهيم (1463). He was a great traditionist and author of the famous collec-

tion of traditions called صحيح. He could write as freely with his left hand as with his right. He was born in 194/810. The date of his death is not mentioned here. As stated in Ethé he died in 256/870. ابو خالد يزيد بن هارون (1464). A traditionist. (اودنى). (In Ethé, 1465). ابو بكر محمد بن عبد الله اودين. A Shāfē'ite lawyer, who died in 385/955, in Kalābād, one of the quarters of Bokhārā. حافظ ابو نصر احمد بن محمد بن حسن (1466). A traditionist, belonged to the same quarter of Bokhārā as the preceding. جمال الدين محمود بن احمد سیری (1467). (In Ethé, 1467). Was professor at the مدرسة نورية in Damascus, where he died in 636/1238-1239. دقيق (1468). The famous poet of the Sāmānides.

- P. 374, (ابو الحسين على الاغاچى, 1469). (In Ethé, 1469). Also a Sāmānide poet. الشيخ الاجل سعد الدين اسعد بن شهاب (1470). He was a saintly scholar, who at times wrote poetry.
- P. 375, الصدر الكبير برهان الاسلام تاج الملة والدين عمر بن مسعود (1471). A man of position and contemporary of Arsalānkhān, son of Sulṭān Ibrāhīm (of Ghaznī). At times he wrote poetry.
- P. 376, الصدر الاجل نظام الملة والدين محمد بن عمر مسعود (1472). Son of the preceding. A good lawyer and clever mathematician. He had to leave his father's home on account of an unsympathetic step-mother. Occasionally wrote poetry. سلطان الملأ, P. 378, صدر الشريعة (1473). A learned man, who wrote verses only occasionally. الاجل شهاب الدين عنق (عمق) (1474). The celebrated poet whom Rashīd-e-Waṭwāṭ admired and whose lines he quoted as authority in his *Ḥadā'iqus-Sihr*. 'Awfī counts him amongst the poets of Āl-e-Saljūq, while Nizāmī 'Arūzī states that he was the "King of poets" at the court of Khāqān Khiz̄r b. Ibrāhīm, the ruler of Turkistān and Trans-Oxiana. The author says that probably he was patronized by both the courts. It is stated here that he was the first poet to compose a *maṣnawī* (يوسف وزليخا) that could be read in two different metres, Dr. Ethé observes: "the statement, given 'here, that 'Am'ak's poem was the *first* adaptation of the 'biblical story in Persian verse is, of course, wrong, see Ethé, 'Firdausī's Yūsuf und Zalīkhā, in Verhand. des VII internat.

"Orient.-Congress., Semit. Sect., pp. 25 and 33, Wien, 1888)".

Long extracts from his poems.

- P. 385, امير عبيد كمال الدين جمال الكتاب (1475). He was the wonder of Trans-Oxiana, a fine calligraphist, a dextrous player of *barbat*, and a companion of Sulṭān Sanjar. معنوی (1476). One of the old poets (متقدمين). الاجل سعد الدين شرف الحكما كافي البخاري (1477). A poet of the Khwārazmshāhs, who wrote very sweet poetry.
- P. 386, سعد الدين اسعد (1478). Another poet. حکيم شمنی الاغرج (1479). (In Ethé, الاعرج). A fine poet, who generally excelled in poetical contests. بهای بخاری (1480). A poet. جوهری (1481). (the famous poet known as زرگر). Originally of Bokhārā and a contemporary of Aṣīru'd-Dīn-e-Ākhsīkatī. At the request of Ṣulaymānshāh, the son of Sulṭān Muḥammad, the son of Sulṭān Malik Shāh, he wrote a poem entitled حکایت امیر احمد ومہنتی.
- P. 388, سعد الدين مستود دولتيار (1482). A fine poet, whose father was a Zoroastrian. P. 389, طبعی. This poet is not mentioned in Ethé, but رونق is noticed instead as No. 1483. مجد الدين (1484). Though, he was illiterate (امی) he could compose faultless verses. شاکری (1485). One of the old poets (متقدمين). خواجه عبد الخالق غجدواني (1486). A famous Ṣūfī Shaykh. Amongst his four *Khalīfas* or spiritual successors was one named خواجه بهاء الدين, whose disciple was عارف ربوكری, whose disciple was خواجه عارف ربوكری, whose disciple was خواجه عارف ربوكری, whose disciple was خواجه عارف ربوكری. On page 390, the name of خواجه علی رامینی is written in rubrics, which gives it the appearance of a new notice; but it is not warranted as such by the context, nor is it regarded as a separate notice by Dr. Ethé.
- P. 391, خواجه احمد بابا سپاهی (1487). (In Ethé, سماسی). He was a *Khalīfa* of Khwāja 'Alī-e-Rāmīnī (or Ramītānī or Rāmāy-tānī) who was known as عزیزان. سید امیر کلال (1488). The *khalīfa* of the preceding. He was called *kalāl*, because his father was a داشگر: the people of Bokhārā call a داشگر a *kalāl* (جانبیک خشت وکاسه: means a potter's furnace or kiln: داش means). P. 392, خواجه بهاء الدين نقشبند (1489). The great Ṣūfī Shaykh of the Naqshbandī order. He died in 791/1389. خواجه علاء الدين عطار (1490). A companion of the preceding. خواجه محمد پارسا (1491). Son of the preceding.

(1492). Another companion of Khwāja Bahāu'd-Dīn and author of *مصل الخطاب*.

- P. 393, سيد برهان (1493). Son of the preceding. *خواجه ابو نصر پارسا* (1494). A descendant of Imām Zaynu'l-'Ābidīn. He died at Balkh in 871/1466–1467. He had three sons: (1) *خاوند شاه*, maternal (grandfather) of *خاوند مير*, the author of *حبيب السير* (2) *سيد نظام الدين*, the minister of Badī'u'z-Zamān Mīrzā (son of Sultān Ḥusayn Mīrzā), and (3) Sayyed Ne'mat-u'llāh. *امير خاوند محمد*. His name is written here in red, showing that it is to be taken as a fresh caption; but Dr. Ethé has not given it a separate number. Mīr Khwānd is the celebrated author of the great general history, *روضة الصفا* (1495). The son of Mīr Khwānd's daughter and author of *حبيب الله سارجي*, which he dedicated to *حبيب السير*. He came to India, spent some time in the service of Humāyūn and went to Gujarāt, where he died (in 941/1534–35).
- P. 394, *ناصر بخارى* (1496). Author of a *Dīwān*. *خواجه عصمت* (1497). A well-known poet, who was a descendant of 'Alī b. Abī Ṭālib. He was a favourite of Prince Khalīl Sultān (Mīrān Shāh's son, who died in 814/1411). P. 396, *مولانا برندق* (1498). A poet patronized by Mīrzā Bāyqarā (Sultān Ḥusayn Mīrzā's grandfather), not brother, as wrongly stated in this MS. (1499). An able poet. *مولانا سيني*. Wrongly spelt here as *صبي*. (He is the author of the famous treatise on Persian prosody known as *عروض سيني*, who died in 909/1503–1504. See Ethé). He went to Herāt for study and was patronized by *امير علي شير*. He was appointed tutor to *ميرزا* (1501). A poet. *واصل*. *بايسنغر بن ميرزا سلطان محمود بن سلطان ابو سعيد*.
- P. 397, *خواجه هاشمي* (1502). A descendant of Khwāja 'Iṣmat and grandson of Khwāja Muḥammad Pārsā. His ancestors were known for piety and proficiency in law and traditions. *نيازي* (1503). At first he went to Herāt, where he made friends with the musician Shāh Muḥammad Surnā'i (سرنائي), but afterwards he broke with him and wandered a good deal. He visited Balkh, Kulāb, Kābul, Qandahār, and Sind. At last he was reduced to poverty, in which he ended his life.

- P. 398, رونق (1504). A poet attached to Mīrzā Ibrāhīm b. Mīrzā Sulaymān in Badakhshān and died in 964/1557. P. 399, کثیری (1505). A good poet, who earned his livelihood by trade. (1506). A good man, who led a life of renunciation and occasionally wrote verses. درویش مفصود تبرگر (1507). مولانا عہدی قراکول. Wrote good verses. رحیمی (1508). Wrote some poetry.

Farghāna.

- P. 400. شيخ احمد جوالگر (1509). One of the Abdāls. (1510). A friend of the preceding. Noticed in detail in Jāmī's (1511). A great saint. People of the country (Farghāna) used to call great spiritual leaders by the title Bāb (1512). شيخ سعد الدين. (اهل آن ديار مشايخ كبار را باب خواندند). A Ṣūfī and author of منهاج العباد (الى المعاد). P. 401, عبد الله بن محمد العبيدي (1513). He was proficient in Ḥanafite and Shāfē'ite jurisprudence, and author of شرح طوابع (a commentary on Bayzāwī's الانوار من مطالع الانظار), شرح مصباح, and شرح منهاج (طوابع الانوار من مطالع الانظار). (i.e., Bayzāwī's منهاج الوصول).

Andijān (in the middle of Farghāna).

- P. 401, *میر سر برهنه* (1514). His *laqab* was *سید شمس الدین محمد*. Came to Herāt in the reign of Abu'l-Ghāzī Sultān Ḥusayn Mirzā, and for twenty years acted as the *mutawallī* of the shrine of *شیخ لقمان پرده*.
P. 402, *امیر نظام الدین کلان خواجه* (1515). A man of a cheerful temperament, fine taste, and great bravery. He exerted himself a great deal in capturing the *Hindūs* (کوشش وی در گرفتن).
سپاهی (1516). A grandson of the preceding, and a poet who died young. *صفائی* (1517). An accomplished man, who sometimes wrote poetry. *محمّری* (1518). Well-versed in the art of Prosody and Rhyme. (He is noticed in the *Ātashkadah* also). *قاضی عبدالسمیع* (1519). One of the pupils of *مولانا احمد جند* and a descendant of the author of *حاشیه*. He had a good knowledge of the *شرح مواقف* and *هدایه*.
At the time of the composition of this work, he was in India acting as the Chief Qāzī of the Royal Camp.

Ūsh, south-east of Andijān.

- P. 403, خواجہ معین الدین (1520). The *Khalifa* of خواجہ قطب الدین بختیار. (He is the famous saint known in India as Khwāja سنجرى)

Qutbu'd-Dīn Bakhtiyār-e-Kākī, noticed in *Maqāla* xii of the *Ta'rikh-e-Firishta*. He died in 633/1235. P. 404, بهاء الدين (1521). Lived most of his time in India and was an intimate courtier of Sultān Qutbu'd-Dīn Aybak (who reigned 602–607/1206–1210).

Marghinān on p. 405.

P. 405, شيخ ظهير الدين ابو العلا (1522). Born in 511/1117–1118, and died 573/1177–1178. A famous Ḥanafite lawyer and author of the celebrated هدايه, than which, as stated here, no clearer work on Ḥanafite law was ever written. ملك الكلام بهاء الدين (1523). A poet. A long *qaṣida* of his in praise of Qutbu'd-Dīn is quoted.

Isfarwah. on p. 408, (In Ethé, *Isfara* or *Isfarang*).

P. 408 ملك الكلام سيف الدين (1524). A renowned and powerful poet, who went to the court of Īl Arsalān Khwārazm Shāh (551–567/1156–1172). Long extracts from his poems are given here.

Khujand. on p. 412.

P. 412, شيخ كال (1525). The well-known poet. (see Vol. 22 above). According to Jāmi's estimate given in his *Bahāristān*, Kamāl closely imitated Ḥasan of Dehli (hence sometimes called "دزد حسن") and surpassed him. He maintained friendly correspondence with Ḥāfiẓ, and both these sweet songsters exchanged odes with each other. Kamāl died in 803/1400–1401. P. 414, عجمي (1526). A poet. P. 415, شهابي عربي (1527). (In Ethé, غزال). A poet.

Akhsi (*Akhsikat*).

P. 415, افضل المتقدمين اثير الدين (1528). The great poet who had many poetical contests with Khāqānī. Long extracts from his poems. (He died in 608/1211–1212).

Shash (or *Chāch*), on p. 421, the modern Tāshqand, also called *Banākit*.

P. 422, محمد بن علي بن اسمعيل القفال (1529). A lawyer, traditionist, poet, and Imām. Dr. Ethé states that he "spread the Ḥanafite law in Transoxania"; whereas the text of the MS. reads: از فقها کسی که اول بتصنيف پرداخته وی بوده و فقه شافعی را در ماوراء النهر و شاش او انشار داده. Shaykh Abū Ishāq of Shīrāz has con-

طبقات فيها .
 The 'locksmith' was born in 291/904 and died in 330/941-942. أبو بكر محمد بن أحمد بن حسين بن عمر المعروف بالمستظهر الملقب بفخر الإسلام (1530). A Shāfe'ite lawyer, who studied under 'Abdu'l-lah-e-Gāzrūnī, Abū Manṣūr-e-Ṭūsī, Abū Ishāq-e-Shīrāzī, and Abū Naṣr bin Ṣā' (here صاع). He dedicated his work on Shāfe'ī law (the حلایة العلماء) to the 'Abbāsī Khalīfa المستظهر بالله, after whom it is sometimes called المستظهری. He was appointed a professor in the مدرسه نظامیه at Baghdād. He was born in 429/1037-1038, and died in 507/1113-1114. غفرالدين (1531). The famous historian and poet, who, at the order of Sulṭān Abū Sa'īd, wrote his تاریخ بناکتی, in which he dwelt at length on the genealogies of the rulers of Cathay, the Jews, and the Qayṣars (در انساب سلاطین خطا و احوال یهود و قیاصره). (حسن بسیار کرده سلطان محمد بن تغلق (1532). The celebrated بدر چاچ, the much admired (in India) panegyrist of سلطان محمد بن تغلق (725-752/1325-1351). The author's estimate of his style is as follows: اگرچه شعرش نهایت دقت دارد اما از غایت پیچیدگی مفقود از مزه و کیفیت گردیده.

P. 423, خواجة ناصر الدین عبید الله (1533). He is better known as خواجة احرار. He was the greatest Shaykh of Turkistān, Farghāna, Māwarā'un-Nahr (Trans-Oxiana), and Khorāsān. His followers ranged from peasants to poets and potentates. Sulṭān Abū Sa'īd was a great believer in him and consulted him in all state affairs. (His detailed biography is given in رشحات عین الحیات). The date of his death mentioned here, according to the chronogram found by امیر علی شیر, is 896/1491, which, Dr. Ethé observes, is "contrary to all other statements which give 895". کال شیخ (1534). A contemporary Shaykh of Khwāja-e-Ahrār. He used to practise what is called ذکر اره, which is explained here as follows: ذکر اره ذکرى است در سلك مشايخ ترك: که در گفتن آوازه مثل آوازه اره دوسر از حنجره ذاکر بر می آید.

P. 424, عبد الغفار مشهور به مولانا زاده (1535). Wrote poetry occasionally. قاضی غضنفر (1536). Was one of the 'Ulamā, and sometimes wrote poetry. حزنی (1537). (So called in Ethé, here خربنی). Was a disciple of قاسم کاهی.

SIXTH IQLĪM on p. 425.

Turkistan on p. 425. **Farab** on p. 428.

P. 428, ابو نصر محمد ترکی (1538). He is the famous philosopher, ابو نصر فارابی, known to Europe as Alfarabius. The author states that there have been four perfect philosophers: two pre-Islamic, viz., ارسطو and لقمان; and two post-Islamic, viz., ابو علی and ابونصر. He is called 'Turkī', because at first he knew Turkish only and could not understand Arabic at all. Afterwards when he went to Baghdād he learnt it under Abū Bashār b. Yūnus and soon became proficient in it. He read Aristotle's book two hundred times, and his other work called سماع طبیعی, forty times. He was a contemporary of the great *Wazīr* Ṣāḥeb Ismā'il b. 'Abbād, and Sayfu'd-Dawla (the friend and patron of Mutanabbī), whose court he visited at Damascus, where he lived for some time. He had great proficiency in Music and Archery. While he was on a journey, he was set upon by thieves, whom he held at bay as long as he had any arrows left in his quiver, but when they were all used up, he was overpowered by them and killed (in 356/966-967).

P. 430, اسمعیل بن حماد الجوهری (1539). The famous lexicographer and author of الصحاح في اللغة (or rather الصحاح في اللغة وادبها). (1540). اسمعق س. ابراهيم. Another Arabic scholar.

Jand on p. 430.

P. 430, بابا کمال (1541). A pupil of Najmu'd-Dīn Kubrā. شیخ مؤید (1542). A disciple of Shaykh Ṣadru'd-Dīn.

Kāshghar on p. 430; **Yarkand** on p. 431; **Khotan** on p. 432.

The author gives on pp. 430-434 the boundaries and a geographical description of these three places and refers to the deserts and hillocks of shifting sand, under which several old cities lay buried. On p. 434 he says: چون احوال سلاطین کاشغر در هیچ تاریخی مذکور نشده هر آینه واجب دید که بحی درینوقت مذکور سازد.

Pp. 434-444. Here he gives a somewhat detailed account of the Amīrs of Kāshghar, drawing mainly upon the *Ta'rikh-e-Rashīdī*. A short summary of it is given below; for more particulars see EIO, columns 496 and 497. Tughluqtīmūr, the Moghul Khān appointed (1543) *Amīr Tolak*, the ruler

of Kāshghar. After his death he was succeeded by one of his four brothers, (1544) *Amīr Lolājī* (probably Tolājī, Dr. Ethé has Būlājī, while Erskine, *History of India under Baber and Humayun*, has Yūlājī). When he died, his son (1545) *Amīr Khudāyād* took his place, and ruled over the country with great ability, rising in power and position under his suzerain lord. Towards the end of his life he went on a pilgrimage to Makka and Madina, at which latter place he died and was buried there. He was succeeded by his son (1546) *Amīr Muḥammad Shāh*, who lost Kāshghar and Khotan, which were conquered by Tīmūr. But his son (1547), *Amīr Sayyed ‘Alī*, regained them. He ruled for twenty-four years and after his death was succeeded by his son (1548) *Sātsiz Mirzā* (so called in Ethé, but here incorrectly Sānsir). He died in 869/1464–1465, and after him his younger brother (1549), *Muḥammad Hayder Mirzā*, took the reins of government into his hands, as the two sons of Sātsiz Mirzā, viz., Abū-Bakr Mirzā and ‘Umar Mirzā, were minors. When Abū-Bakr grew into a brave and bold man, he collected a number of valiant soldiers and attacked his uncle. The latter was supported by Yūnus Khān, the Lord of Moghulistān. A long struggle ensued for the possession of the country of his ancestors, in which after some vicissitudes of fortune, (1550) *Abū-Bakr Mirzā* became successful and came into his own. But (1551) *Sultān Abū-Sa‘īd Khān*, the grandson of Yūnus Khān, defeated him and, taking Yārkand, the capital of Kāshghar, in 920/1514, became the virtual ruler of the country. He was an able ruler and possessed various accomplishments. He was not only a fine archer and a high-class calligraphist, but played skilfully on the غچک (spelt here as عچک) and چهار تار (غچک or غزک is explained in Persian dictionaries as meaning the musical instrument which is called سارنگی in India). He died in 939/1532–1533 and was succeeded by his son (1552) ‘*Abdu’r-Rashīd Khān*. The year of his accession to the throne, as given in this MS. (p. 443), is the same as in Ethé’s copy, viz., 950, in respect of which he says that it “must be a

mistake for 940, as he succeeded his father immediately." 'Abdu'r-Rashid Khān was a handsome man and an accomplished ruler. At the time of accession, he was twenty-five years old, and his rule lasted for thirty-three years (i.e., according to Dr. Ethé's computation, till 971/1564). He left thirteen sons, namely, (i) عبداللطيف خان, (ii) عبدالكريم خان (succeeded his father and was the ruler of Kāshghar, when this work was being written; he too excelled in Archery and Music), (iii) عبدالرحيم خان سلطان, (iv) عبدالعزيز, (v) ادم سلطان, (vi) محمد سلطان, (vii) محمد باق, (viii) قريش سلطان (who came to India and was patronised by Akbar; he died in India, leaving behind him five sons, who were all alive at the time of the composition of this work), (ix) ابو سعيد سلطان, (x) ابو سعید سلطان, (who also came to India), (xi) الوس سلطان, (xii) عبدالرحيم سلطان, and (xiii) عارف سلطان.

P. 444, جمال الملة و الدين صاعد بن محمد المعروف بمولانا جمال الدين تركستاني (1553). A learned man. He is noticed on p. 449. (Pp. 445-448 are left blank). P. 449, تغار بيك بن محمد بن سليمان (1554). Rose to be the minister of Sanjar and was praised by Mu'izzī. مولانا نظام الدين (1555). He was a disciple of شيخ زين الدين خوافي and خاموش. He went on a pilgrimage to Makka and on his way met the famous Ṣūfī Shāh Qāsim-e-Anwār. P. 450, مرزا حيدر (1557). The famous author of *Ta'rikh-e-Rashīdī*. Besides being a good prose-writer and an excellent poet, he was a brave man. He ruled over Kashmir for seven years and was killed in 958/1551. امير احمد حاجي (1558). He was governor of Herāt for some time, under Sulṭān Ḥusayn Mirzā.

Taraz on p. 450. A part of the description of it is lost on account of the page having been damaged. A majority of the inhabitants of Ṭarāz were Muslims, and the place has produced a good many 'Ulamās.

Chigil on p. 451. Proverbially known as an abode of the beautiful. Its inhabitants used to worship Canopus (سجیل), Orion (بنات النعش), and the Ursa Major (جوزا); they did not con-

sider marriage with their sisters and daughters as incestuous or unlawful.

Khallukh on p. 451. A small community, who married their sisters. No woman was allowed to have more than one husband. Everything that belonged to the husband formed her dowery. The king had no queen, and, if he married one, he was immediately killed.

Tatar on p. 451. A very brave people, who worshipped the Sun. The language that they spoke was different from that of the Turks. They traced their origin to ترك بن يافت, whose successor was النجہ خان, after whom came دیت باقوی (دیت is explained here as meaning جاء و منصب, and باقوی as بزرگ), and then كوك. The last had two sons: one of them was called تاتار and the other موغل, between whom the country was divided. Tātār Khān's successors were يمو خان (Ethé, Baghū Khān), ملجه خان, (Ethé, Maliḥa Khān), ايل خان, اتسر خان, اردو خان, and ايدو خان. In the reign of the last king the Tātārs and the Moghuls, who had lived so long in peace and harmony, fell out, and in the reign of سونج خان, the eighth ruler of the Tātārs, "the fire of mischief and hostility (to use the words of the author) blazed so fiercely that it could not be extinguished with the water of peace."

Rus (RUSSIA) on p. 452. A great people, who wore red hair and had tall statures and fair bodies. Their women were accustomed from childhood to wear 'bowls' (حقبا) of gold, silver, or wood, on their breasts to prevent them from becoming too large. Another custom of the country was that the wife of a person possessing one thousand *dīnārs* wore one gold collar (طوق از طلا), that of another owning two thousand *dīnārs*, wore two, and so on. In buying or selling merchandise, no scales or weights were used, but only 'measures' (پیمانه). They had a special liking for swine's flesh (گوشت خوک). The author refers to some strange customs observed by the Russian ruler and winds up the description by saying that the monarch has nothing else to do but to lead a life of perpetual pleasure and enjoyment.

Here ends the MS. The remaining countries mentioned in the work, as specified in Dr. Ethé's copy, are: کجاک, بنراج, خزر, اسفنجاب, قسطنطنیه, رومیہ (Rome), شلسویک (Schleswig), کرشنه, زره گران, and تیرسان (near the Caspian gates peopled by tall armour-makers). The **SEVENTH IQLĪM**: بنغار, جابلقا, باطن الروم, باطن سقلاب ("at the furthest end of Maghrib").

The MS. of the *Haft Iqlīm* opens with a poetical extract beginning with the following line:

[میزد و میکرد برو ریشخند] * پخته و نا پخته فرو می فکند

This extract, as we learn from the *Tazkira-e-Dawlatshāh* (Browne's edition, pp. 230-231), is from the *maghawī* composed by Jalāl-e-Farāhānī in imitation of Nizāmī's famous *Makhzanu'l-Asrār*. It ends on page 2 of the MS. with the following couplet:

تا نشوی بذر گر آسا جلال * غم نخوری در طلب ملک و مال

This anecdote is quoted in the تذکره دولتشاهی, مجمع الصنایع, آتشکده, and مفت قلم (see مفت آسمان).

The last country mentioned is Russia on the last page (452). The MS. ends with the following words:

بغیر از صحبت داشتن و می خوردن و نشاط کردن کاری ندارد
و مردم نیک

An abridgement of the *Haft Iqlīm* by فیض الله انصاری جونپوری, whose *takhalluṣ* was مت, is noticed in EIO No. 727.

Other copies: *Ind. Libr.* Bk No. 636; *IvASB* No. 282; *IvC* No. 706; *Bh* No. 100. *For. Libr.* *TM* No. 456; *R* pp. 335-337; *RS* No. 138; *Br* p. 188; *EB* Nos. 416-420; *EIO* Nos. 724-726; *Lind* p. 146.

Pp. 452. S 12·3×7, 9×4. No *jadwals*. *LL* 21. *Nast.* Headings of notices and geographical names in red. Old pages (borders wormeaten), with margins ruled in red and blue, repaired and mounted. Cond. good.

Volume 27.

37. *Diwān-e-Nuṣrat* (دیوان نصرت).

This *Diwān* contains the *ghazals* of Muḥammad Na'im, who bore the title of *Dilāwar Khān* and the *takhalluṣ Nuṣrat*. His ancestors belonged to Sialkot near Lahore, and his father, Mīr 'Abdu'l-'Azīz, was at first attached to Dārā Shukoh. Afterwards he entered the service of Awrangzeb and received from him a *manṣīb* of 2,000 and the title of *Dilāwar Khān*. Muḥammad Na'im received his father's title in the reign of Shāh 'Ālam and came to the Deccan with Nizāmu'l-Mulk at the beginning of the reign of Farrukh-Siyar (1713-1719). He was appointed *Fawjdār* of Raichur under Sayyid Ḥusayn 'Alī Khān and, on the fall of the Sayyeds, remained attached to Nizāmu'l-Mulk. He died in 1139/1726-27. He was a fine poet of pleasant ideas and well-versed in the various kinds of poetry (see *Sarw-e-Āzād*).

Begins :

آهی سرعت برقی کرامت کن زبانم را * بدلهای چون نگاه یار راهی ده یانم را

This copy agrees at the beginning with that of the India Office. The copy in Sprenger and IvASB begins with a different couplet, which is the *maṭla'* of the second *ghazal* in this MS. (fol. 2). Probably our copy has more odes than that of the Bengal As. Society. The literary value of this copy is further enhanced by the fact that it contains very useful marginal and interlinear explanatory glosses. It abruptly ends with the following verse on f. 175 :

اگرچه از سر مطلب گذشتن آسان نیست * توان گذشت زجان و دل از برای کسی

It bears no date of transcription.

Other copies: *Ind. Libr.* MF p. 142, No. 61; IvASB No. 846 (the copy referred to by Sprenger, p. 525); IvC No. 58 (79). *For. Libr.* EIO No. 1694.

Ff. 175. 8.8 to 9.8 × 4.6 to 5, 5.8 to 6 × 3. LL generally 11. No *jadwals*. Pages of unequal length. *Ind. Nast.* Or. pap. A few pages damaged by worms. Some folios bound upside down. Cond. good. Bound together with the next.

38. *Dīwān-e-Ghanī* (دیوان غنی).

This MS. contains the *ghazals* of *Ghanī* of Kashmīr and also includes his *rubā'īyyāt* and *mutafarriqāt*, on ff. 176–227. For particulars of the life of *Ghanī* see Vol. 49 (MS. No 91) below. These odes are written in a hand and on a paper different from those of the *Dīwān-e-Nuṣrat*. The latter is written in horizontal lines, while the former is copied diagonally.

Begins:

* سوز داغ دل ما دفع نشد از مرحم (مرهم) *

* کرمی شمع ز کافور نمی گردد کم *

This MS. also is not dated.

For other copies, see Vol. 49 below.

Ff. 176-227. Size of page, same as of the preceding. Writ. sp. 7·6×3·8. LL 18 couplets. Ind. Nast. Or. pap. Cond. good.

Volume 28.

39.

'MUNSHA'ĀT-E-SHĀH-
NAWĀZ KHĀN' (منشآت شاهنواز خان).

The label *Majmū'a-e-Khutūt* ("Collection of Letters") affixed to the volume indicates the nature of its contents, but gives no indication of either the title or the author. The fact that the first pages containing the introduction are wanting in this copy makes it still more difficult to find these particulars. A careful study, however, of the principal persons, places, facts, and dates mentioned in the letters leads one to the conclusion that it is a rare, though unfortunately incomplete, collection of letters written by Nawwāb 'Abdu'r-Razzāq Ṣamsāmu'd-Dawla Shāhnawāz Khān Shahīd-e-Khwāfi of Aurangabad, the minister of Nizāmu'l-Mulk Āṣaf Jāh and Nāṣir Jang, and the famous author of *Ma'āṣiru'l-Umarā*, a voluminous biographical dictionary of the *amīrs*, *nawwābs*, nobles, etc., of the Indian Empire under the Tīmūrides from Akbar onwards. Amongst the principal grounds on which this conclusion is based may be mentioned:

(1) On f. 76b there is an '*arz-dāsh*t submitted to 'Ālamgīr II (1167-1173/1754-59), in which the writer mentions his name as 'Abdu'r-Razzāq and thanks the Emperor for his favours and the *nishān* ("distinction") conferred upon him. (2) On f. 30b the writer says that formerly also he was not greater than the *Dīwān* of Berar (فقير پيشتر هم ديوان برار بيش نبود). (3) Two dates are mentioned: 1166 (f. 26b) and 1168 (ff. 10 and 12). (4) Several letters addressed to one Mīr, in one of which, on f. 39, it is stated: "you, who call yourself Āzād etc."

صاحب که خود را آزادی نامند اینهمه مقید بودن منافی راه و رسم این طریقہ
است اگر تخلص دیگر قرار یابد بہتر است الخ

which at once suggests the name of Mīr (Ghulām-'Alī) Āzād. These facts exactly fit in with the biography of Shāhnawāz Khān, who (1) had received from Shāh 'Ālam II the distinction of *Māhī Marātib* in 1168/1754-55 (*Ma'āsiru'l-Umarā*, vol. i, p. 23). (2) He was also appointed *Dīwān* of the *Ṣāba* of Berar in 1145/1732-33 and again in 1160/1747 (*Ma'āsiru'l-Umarā*, vol. i, p. 19). (3) He was alive in 1168/1754-55 and (4) had in Mīr Ghulām-'Alī Āzād an admiring friend and secretary and later on a biographer.

Shāhnawāz Khān was born in 1111/1700 in a family several members of which had distinguished themselves in the state service of the Moghul Emperors of Delhi. Coming down to the Deccan, he played an active and important part in the quadrangular political game which was then being played between the Nizām and the French on one side and the British and the Marathas on the other. He was *Dīwān* to Nizāmu'l-Mulk and his son Nāṣir Jang and held the *Dīwān*ship under the latter's son and successor Ṣalābat Jang also up to 1170/1737-38. Then came his political downfall, for he became involved in a plot, with which M. Bussy was explicitly charged and which he joined in Ramazān, 1171/1758, when he was murdered at Aurangabad. His great work, the *Ma'āsiru'l-Umarā*, was lost in the confusion consequent upon his murder, but his admiring secretary and friend, the abovementioned Mīr Ghulām-'Alī Āzād, collect-

ed its parts together, arranged them in their proper order, and added to it a detailed biography of its outhor. It was later on revised by Shāhnawāz Khān's son, 'Abdu'l-Hayy, who was appointed to his father's office in 1172/1758-59. This revised edition was published in the *Bibl. Ind.* Calcutta. In the Introduction containing the life of the author, *Āzād* says that he was an unrivalled *munshū* and that in letter-writing his style possessed features peculiar to itself. He regrets that his letters (انشاء, by which word, he says, he has ventured to call this collection) have not been collected. He says (*Ma'āşiru'l-Umarā*, vol. i., p. 36):

منشی بی بدل بود وانشاء او در خطوط نویسی طور خاصی دارد حیف که منشئات او جمع نشد - اگر ندوین می یافت چشم ناظران را کحل الجواهر می کشید.

It is clear from the first line with which our MS. opens that since *Āzād* made the above remarks, someone has made an attempt to collect the Letters, but that he has only succeeded in making a small collection:

نوشته اگرچه تحریراتش بسیار زیاده ازین مجموعه مختصر بوده اما بالفعل هرچه فراهم شد ثبت افتاد.

These are the words with which this copy actually begins.

The first letter is an '*arz-dāsh*t addressed to Nāşir Jang at the time when his father was leaving the Deccan. Amongst the letters of interest and historical importance may be mentioned (1) a letter on the death of Āşaf Jāh and the accession of Nāşir Jang (f. 1), (2) several letters to Ruknu'd-Dawla Bahādur Nāşir Jang (f. 6-27b, 50b-63b), (3) many more to Mīr Ghulām-'Alī *Āzād* (f. 28b-49), (4) one to Rāo Bālājī Pandit Pradhān (f. 75), (5) another to the same (f. 67b), (6) one also to Malhārrāo Holkar (f. 68b), and (7) an '*arz-dāsh*t to 'Ālamgīr II (f. 76b). The last letter in the collection (f. 87) is addressed to Quṭbu'd-Dawla Muḥammad Anwar Khān Bahādur.

Undated. The colophon, which is in a different hand, says that the book belonged to Sayyed Shāh Asadu'llāh Muḥammad al-Ḥusaynī of Sirūr. It is dated the 14th Rajab, 1286/20th October, 1869.

Ff. 87. 8 8·6 × 4·4, 6·4 × 3. No *jadwals*. LL 16. Ind. clear bold *Nast.* Or. brownish pap. Headings in red. Ff. 80-87 bound upside down. Margins of a few pages somewhat wormeaten. Cond. good.

Volume 29.

40.

INTEKHĀB-E-MASNAWĪ (انتخاب مثنوی).

Rare selections from Rūmī's *Masṇawī* made by Darwesh Muḥammad-e-Bukhārī, a disciple of Khwāja 'Ubaydu'llāh Aḥrār. At the desire of his spiritual guide he made these selections about the year 909/1503-04 (f. 2b) and systematically arranged them in 78 chapters, a list of which is given on the three folios preceding the short prose introduction, which begins (on f. 1b) as follows:

الحمد لله رب العالمين والعاقبة للمتقين والصلوة على رسوله محمد وآله اجمعين
اما بعد حمد و درود میگوید اضعف العباد درویش محمد بخاری

The chapters are called *bābs*. The first *bāb* treats of the praise of God (*ḥamd*), the second the praise of the Prophet (*na't*), the third of Abū-Bakr (*ṣifat*), and so on. The first *bāb* begins with:

ای خدا ای فضل تو حاجت روا * با تو یاد هیچکس نبود روا

The last *bāb* treats of موت الا برار and ends with the following verse:

سیف و خنجر چون علی ریحان او * زرگس و نسرین عدو جان او

Of the existing selections of the *Masṇawī*, the most popular and widely known is the لباب المعنوی by Ḥusayn Wā'iz-e-Kāshifī (the famous author of the *Anwār-e-Suḥaylī*), from which he made a futher abridged selection entitled لب لباب مثنوی.

Other selections are جوامع اللالی, علی اکبر خوافی by نهر بحر مثنوی, ابو بکر شاشی, and سید عبدالفتاح حسینی by در مکنون, or by a disciple of his. For a recent classification of the subject-matter of the *Maghawī* see قاضی تلبذ حسین by مرآة المثنوی, Hyderabad (Dn.), 1352 A.H.

The colophon says that the *Intekhāb-e-Maghawī* was finished on 12th Z. Qa'da, 1263/22nd October, 1847, at Nirmal and copied by Mirzā Muḥammad 'Alī.

Ff. 123. S 9.2 × 5.5 to 5.8, 5.4 × 3. LL 15. Good Nast. Or. pap. slightly glazed. Headings of selections in red. Margins of some pages slightly wormeaten. Cond. good.

Volume 30.

41.

'ARŪS-E-'IRFĀN (عروس عرفان).

This valuable work on Sufism, in Persian prose, by Qāzī, Maḥmūd Baḥrī, son of Qāzī Baḥrū'd-Dīn, known as Qāzī Daryā, of Gogī (near the Fort of Nuṣratābād) near Bijapur, appears to be rare in Europe. Very little is known about the author except what is gathered from his own works. He tells us (fol. 7b) that he neither attended any school nor studied under any teacher, nor did he travel abroad, but that he remained confined to his native place, Gogī. On fol. 8b he states that he is a disciple of Shaykh Muḥammad Bāqir Qādirī, who trained him for about 20 years, that the Sufistic topics dealt with in the book were always carefully considered by him, and that in writing the book he has drawn upon his own experience and has not borrowed anything in prose or verse from anyone (fol. 9). With pardonable pride he asserts (fol. 96) that he has put 200 ornaments (*zewar*) on the body of this 'Arūs (i.e., has dealt with 200 *nikāt*, or subtle points of Sufism in this book), that he has written a book in *Dakhnī* verse entitled *Man Lagan* (fol. 130), that, at the request of a friend of his, the latter was rendered, (بطریق ترجمه), into Persian prose entitled 'Arūs-e-'Irfān, and that it was composed in the year 1117/1757-58, (fol. 130b), as is evident from the chronogram:

گر بتاریخش آرزوت بود * کامیاب عروس عرفان شو

though at the beginning of the book (fol. 5), the date given is 1116/1756-57. From a passage quoted in the *Urdū-e-Qadīm* by Shamsu'llāh Qādirī, p. 87, and said to have been taken from the *khātima* of the '*Arūs-e-'Irfān* (but not found in this copy), we further learn that the author stayed at the Court of Sikandar 'Ādil Shāh, the last ruler of Bijapur, for a couple of years and that he had composed *maṣnawīs*, *ghazals*, *rubā'īs*, and *qaṣīdas* in both the *Dakhnī* and Persian languages amounting to about 50,000 verses. From the same source we learn that on the fall of Bijapur (in 1097/1685-86) Bahrī sent to Hyderabad all the valuable presents which Sikandar 'Ādil Shāh had given him, but that robbers made off with them on the way, and that the presents thus lost included the collection of his works also. However a *dīwān* consisting of *ghazliyyāt*, *marāṣī*, etc., and a *maṣnawī* entitled *Bangāb-nāma* have survived (*vide* an article on Bahrī and his *Man Lagan* by Sayyed Muḥammad Ḥāfiẓ, M.A., in the Allahabad University Studies for December, 1929, and another on the same subject in the issue of the *Urdū* for April, 1929). Bahrī is said to have died at Gogī (near Wādī, a Station on the G. I. P. Ry. on 10th Shawwāl, 1130/15th August, 1718. Every year an '*Urs* (fair) is held at his shrine.

Begins :

✽ یارب این نوباغ را از باد صرصر دور دار ✽

✽ صبح و شام از بلبلان معنوی پر نور دار ✽

In each *zewan* elegant prose is followed by beautiful verses, in which he adopts Bahrī as his *takhalluṣ*.

Undated. On the last fol. 131 and 131b, are a few stray verses in *Dakhnī* written in different hands. On fols. 1 and 2, is an incomplete small Persian treatise on Ṣūfism. Fol. 4 contains a few Persian stray lines.

Other copies : IvASB Nos. 1283, 1284 (incomplete copies).

Ff. 131. S 8·2×4·3, 5·6×3. Number of lines to the page not fixed, generally 19. Inelegant *Nast*. Or. pap. Cond. good.

Volume 31.

MAJMU' A-E-MASNAWIYYĀT (مجموعہ مثنویات).

This is a composite MS. comprising the following six short *maṣnawīs*, all in Dakhnī verse and in one and the same metre, the *Mutaqārib*.

42. *Me'rāj-Nāma* (معراج نامہ).

This *maṣnawī* deals with the *Me'rāj* of the Prophet and may be called *Me'rāj-nāma*.

It begins with :

آلہی تون قادر ہے سینسار کا * تون آدھار ہے سب نرا دھار کا

It covers ff. 1b-12. It was completed on 26th Rajab (year not mentioned). Copied on Thursday, 11th Shawwāl, 1188/15th December, 1774, at the port of Melāpūr.

43. *Wujūd-Nāma* (وجود نامہ).

This *maṣnawī* contains a dialogue between *Wujūd* and *Jiw*, beginning with :

اپس حکم تے پاک پروردگار * وجود ہور جیو کون ملائیک تھار

It extends over ff. 12b-13b and ends with the following couplet :

کہے شیخ محمود سن ای اصیل * قیامت میں پوچھیکا دونوں کو میل

From this verse it may be inferred that its author was Shaykh Maḥmūd.

44. *'Alī-Nāma* (علی نامہ).

This *maṣnawī* may be called *علی نامہ* or *جانی رعد*. Its author's name is Ādam and his *laqab* Maṣṣūr. He says (fol. 26b) that the original was in Persian, which he rendered into *Dukhnī* verse in Ramazān, 1096/July-August, 1685, in the reign of Ābu'l-Ḥasan Bādshāh, otherwise called Ḥasan Quṭb Shāh. This monarch is undoubtedly the same as Abu'l-Ḥasan Tānā

Shāh, the last ruler of Golconda, who reigned from 1083 to 1098/1672 to 87. The *maghawī* deals with 'Alī's combats with the 'Jinnē' dwelling at the bottom of the well called بئر الهم in Arabia.

Begins:

اول مین کرون بسم الله کا بیان * کیا ہے الہی بیان سب عیان

The last couplet (fol. 27) in which the *laqab* and the name of the author are mentioned runs as follows:

لقب دی کتے منجکون منصور کر * ولی نام میرا ہے آدم ککر

Copied on Monday, 22nd Shawwāl, 1188/26th December, 1774, at the port of Melāpūr (بندر میلاپور).

45. *Lorak wa Maynā*. (لورک و مینا).

This is a romantic love story of a Prince called Lorak and a Princess named Maynā, compiled by Mahdawī (fol. 49). It covers ff. 27b-49. Some space is left at the beginning of each section probably for the headings to be written in rubrics.

It begins:

سناہون کہ یک شہر کا تاجدار * دہری مال ہور مملکت بیشمار

46. *Tamṣil-e-Ādamī wa Dunyā* (تمثیل آدمی و دنیا).

This is a short two-page *maghawī* covering ff. 49b-50b. It gives a versified Dakhnī version of the well-known allegory of the traveller (man) who, being pursued by a tiger (death), ascends a tree (life), the roots of which are being continuously gnawed by two rats, one white (day) and the other black (night), growing by the side of a well, at the bottom of which sits a gaping dragon (grave). Above the man is hanging a honeycomb (the world, the source of all sweet pleasures), from which honey trickles down. The traveller tastes it and forgets all the dangers with which he is surrounded. Meanwhile the rats, who are constantly at work, have cut through the roots of the tree; and the man drops down into the mouth of the gaping dragon which thus becomes his grave.

Begins :

اول حق کی توحید سون بات کر * بزان بول تون نعت خیر البشر

47. *Shafā'at-Nāma* (شفاعت نامہ).

This poem covers ff. 50b-67b, i.e., to the end of the volume. It describes how the Arabian Prophet goes out in a wilderness, cries, and prays for the salvation of his followers and secures it. The author's name is not given.

Begins :

حکایت عجب یک سو دردمند * سنے پر کھولے دلکے قفلانکے بند

Copied on Tuesday, 5th (15th) Z. Qa'da, 1188. The 5th of the month was a Saturday and the 15th a Tuesday. As سہ شنبہ is twice clearly mentioned here, the date پنجم (5th) should be بنجم (15th), which corresponds to 17th January, 1775. It was transcribed at the fort of Melāpūr by order of the exalted Lady, wife of Nawwāb Khayru'd-Dīn Khān Ṣamsāmu'd-Dawlah Bahādur Zafar Jang :

حسب الامر جلیل القدر محل عالیہ نواب خیر الدین خان صمصام الدولہ بہادر
ظفر جنک

The name of the copyist is given as Ghiyās.

Ff. 67. S 7·3×3·9, 5·6×3. LL 13. Ind. Nast. Or. pap. Slightly wormeaten. Cond' good.

Volume 32.

48.

SHARḤU MUKHTAṢAR-
I'T-ṬAḤĀWĪ (شرح مختصر الطحاوی).

This valuable MS. once belonged to the Royal Library of Sulṭān Muḥammad 'Ādil Shāh of Bijapur, whose seal it bears on the fly-leaf. Unfortunately the first few pages are missing. It was difficult, therefore, to determine either the exact title of the work or the name of the author. On the fly-leaf and at the end of the MS., it is referred to as شرح طحاوی. This may mean either a Commentary *by* Ṭaḥāwī or *on* a work of Ṭaḥāwī. It cannot be a commentary *by* Ṭaḥāwī, because

no such book is attributed to him by his biographers, and also because in the body of the book itself one often comes across such expressions as *قال الشيخ أبو جعفر* (fol. 1b), *ذكر الطحاوى هاهنا* (fol. 3, fol. 36), *رواها الطحاوى عنه* (fol. 64), etc. It is, therefore, undoubtedly a work written by some one else, but, until some time ago, it was difficult to determine who it was that wrote it, because the relevant books on Ṭaḥāwī were not locally accessible. A reference was, therefore, made, through Mawlawī Sayyid Sulaymān Nadwī and Nawwāb Ṣadr Yār Jang Mawlawī Ḥabību'r-Raḥmān Sherwānī of Ḥabīb Ganj, Aligarh, to Mawlānā Maḥmūd Ḥasan, the learned biographer of Muslim authors, residing at Hyderabad, Deccan. After a great deal of search he was able to conclude that the work was a Commentary by (Fluegel, المطهرى) أبو نصر أحمد بن منصور المظفرى (الاسييجاني) (died 480/1087-1088) on Ṭaḥāwī's *Mukhtaṣar*. He based his conclusion on the following data: (1) Qarashī's statements in his *al-Jawāhiru'l-Muḍiyya*, (2) Ḥājji Khalifa's remarks in his *Kashfu'z-Zunūn*, and (3) the statements made on the last page of this MS.* A comparison of these passages leaves no room for doubt that the conclusion is quite correct. I feel deeply obliged to all the three scholars for having helped me to solve this double riddle of the title and authorship of this valuable work.

Abū-Ja'far Aḥmad b. Muḥammad at-Ṭaḥāwī (from Ṭaḥā, a village in Upper Egypt), the greatest Ḥanafī lawyer whom Egypt has produced, was born, according to his own statement (quoted in the *al-Jawāhiru'l-muḍiyya*), in 239/853-54. He studied various branches of learning, especially Traditions and

* *al-Jawāhiru'l-Muḍiyya* (Hyderabad, Deccan, Vol. i, p. 127, No. 260):

أحمد بن منصور أبو نصر الاسييجاني القاضى احد شراح مختصر الطحاوى متبحر فى الفقه ببلاده.

Ibid., No. 261:

أحمد بن منصور الفقيه الحافظ الطبرى المتوطن بسمرقند قال الاسييجاني أحمد بن منصور أبو نصر فى آخر شرحه مختصر الطحاوى وكان الشيخ الامام أبو الحسن على بن بكر ينشر هذه المسائل وكان فى نشرها وذكرها سابقا امام كل عصر وقوام كل دهر الا انه لم يجمعها فى مؤلف وبعده الشيخ الفقيه الحافظ ابن منصور الطبرى المتوطن بسمرقند اكرمه الله فى الدارين جمعها على غاية من التطويل وهو فى كل من ذلك مفيد وفى جمعها مجيد ثم اشار بعد ذلك فى كلام له الى انه هذب هذا منها -

Jurisprudence. The latter he studied for a long time under his maternal uncle, Ismā'il b. Yaḥyā al-Muzanī, a celebrated Shāfe'ī jurist and himself a pupil of Imām Shāfe'ī. On account of a difference of opinion on some principles of jurisprudence, he renounced the Shāfe'ī school and became a follower of the Ḥanafi. He prosecuted the study of the Ḥanafi jurisprudence under Aḥmad b. Mūsā, in Egypt, and Abū-Ḥāzim 'Abdu'l-Ḥamīd, the Ḥanafi Chief Justice of Syria. He soon became an authority on the subject and wrote a number of books on Traditions and Law. He died in 321/933. For an account of his life and works see *al-Jawāhiru'l-Muḍīyya*, *Tabaqātu'l-Aḥnāf*, Brockl., vol. i, p. 173, and *Encyclop. of Islām*. He composed his *Mukhtaṣar*, on the model of Muzanī's *mukhtaṣar*, and

Footnote of the preceding page continued :

Kashfuz-Zunūn, (Fluegels's edition, vol. v, pp. 444 et seq., Notice No. 11613) :

مختصر طحاوى فى فروع الحنفية للامام ابى جعفر احمد بن محمد الطحاوى الحنفى الفه كبيرا وصغيرا ورتبه كترتيب مختصر المزنى توفى سنة ٣٢١ اوله الحمد لله ابدى واياه استهدى الخ قال جمعت فى كتابى هذا اصناف الفقه التى لا يسع جهلها وبينت الجوابات عنها من قول ابى حنيفة وابى يوسف ومحمد اولع الناس فى شرحه فشرحه شيخ الاسلام بهاء الدين على بن محمد السمرقندى الاسييجابى المتوفى ٥٣٥ قال الاسييجابى فى آخر شرحه وكان الامام ابو الحسن على بن ابو بكر ينشر هذه المسائل الا انه لم يجعلها فى تصنيف ولم يجمعها فى مؤلف وبعده الشيخ الحافظ ابو نصر احمد بن منصور الطبرى السمرقندى جمعها على غاية من التطويل فهذبت هذا منه متوسطا وكنت فيها هذبت على غاية من الايجاز فى العبادات خصوصا فى البيوع فوقع السهوئى فرأيت ان ازيد فضمت الى العبادات مسائل الفتاوى العيون وحذفت منها ما لا يشاكلها وجعلتها على انواع ورتبتها على مصنف الطحاوى فذكرت لفظه روايته اولا والجمع ثانيا انتهى وابو نصر احمد بن محمد المعروف بالاقطع توفى سنة ٤٧٤ و ابو نصر احمد بن منصور المطهرى الاسييجابى المتوفى سنة ٤٨٠ .

On fol. 273b, the last fol. of the MS. line 1 et seqq. run as follows :

وكان الشيخ الامام ابو الحسن على بن ابى بكر رحمه الله قال فى نشرها وذكرها امام كل عصر وقوام كل دهر الا انه لم يجعلها فى مصنف ولم يجمعها فى مؤلف واجاده الشيخ الامام احمد بن منصور الطفرى المتوطن بسمرقند رحمه الله عليه جميعا جمعا على غاية من التطويل وهو فى كل ذلك مفيد وفى جمعها مجيد....على غاية من الايجاز فى كتاب العبادات والبسط فى كتاب المعاملات خصوصا فى كتاب البيوع ووقع السهوئى فى بعض المسائل وعدم للرؤية فى فون الدلائل فرأيت بعد ذلك ان ازيد فى الشرح....وضممت الى كتاب العبادات مسائل الفتاوى والعيون وحذفت عن كتب العبادات ما لا يشاكل مسألة الكتاب....وجعلتها على انواع واقسام ليستل على المدرس ذكرها وعلى المفتحه حفظها وزيتها (رتبتها) على تصنيف للطحاوى رحمه الله فذكرت لفظ روايته اولا والجمع ثانيا.....

collected in it a number of legal questions on Hanafite jurisprudence and answered them, supporting his answers with quotations from Abū Ḥanīfa and his two disciples. The book became very popular and several scholars wrote commentaries on it. About ten of these commentaries are mentioned in the *Kashf. Zun.* Of these, the one represented by our MS. is by احمد بن مصور الاسبيجاني, who died in 480/1087-88.

The MS. begins abruptly with:

على العمل وان لم يكن فيه فضل راس المال

It ends with the following words:

تمت هذا الكتاب شرح طحاوى جلد دوم

below which is written the name, partly rubbed out, of a former owner: قاصى.... الحسى حاكم شرع برکه رايك.

After the last folio the binder has wrongly bound a folio which belongs to some other place. On the title-page, in the right-hand corner at the top, is a round seal of Sulṭān Muḥammad 'Ādil Shāh (1035-70/1626-60) of Bijapur. To the left of the seal, inclining upwards, is the سجع-couplet of the seal, which runs as follows:

دارد [۱] ز لطف حق سرافرازى ❖ شاه سلطان محمد غازى

In the left-hand corner at the top is the following note:

شرح طحاوى مجزا در ربيع الثانى سنه ۱۰۴۱ در حيز تملك راقم در آمد
نافع باد بخط شكسته جلد سرخ ملك خانصاحب

Below the seal is a memorandum note recording the year in which the MS. was acquired for the Royal Library of Bijapur:

شرح مذکور بتاريخ شهر رمضان المبارك داخل کتابخانه عامره شد بابت
قاضى خوشحال فى سنه اربع و خمسين بعد الالف (i.e. 1054/1644-45).

Another memorandum note below this runs as follows:

جمع محل مذکور شد بتاريخ ۲۸ ماه جمادى الثانى سنه ۱۰۵۵

After this there is a round seal bearing the legend:

مهر عدم تبديل عبد الرحيم خان

and just below this, a little to the right, is the date, the 23rd Shawwāl, 32. Headings of sections and sub-sections are written in red. On fol. 225 (in the left-hand corner at the top of which is written *الجزء الثالث والعشرون*), the hand changes and runs on to the end of the MS. On fol. 275, there is a Persian couplet followed by some remarks in Arabic. On the back of this fol. there is a round seal which bears the legend: *مهر عدم* تبدیل محمد اسمعیل, below which is an 'Arẓ-dīd, dated the 24th Z. Hījja, year 13.

The MS. is undated. Probably it belongs to the Xth cent. A.H.

Ff. 276. S 9·7×5·9, 7·2×4·2; in later portion 6·3 or 6·5×4. No *jadwals*. The style of handwriting is what Mawlawī Maḥmūd Ḥasan calls *الخط الثلثي القسم الرابع*. Written in two different hands. Or. pap. of brownish colour. Protected by tissue paper. Cond. good.

Volume 33.

49. ~

SHARH-E-HASAN-
Ē-CHALABĪ (شرح حسن جلبي بر شرح عقائد النسفی).

This is Ḥasan-e-Chalabī's *ḥāshiya* ("glosses") on Taftāzānī's commentary on Nasafī's celebrated book entitled '*Aqā'id*' ("Articles of Faith"). Najmu'd-Dīn Abū-Ḥafṣ 'Umar an-Nasafī (1068-1142), called Nasafī from his birth-place, Nasaf, in Trans-Oxiana, was the greatest Hanafite teacher of his time. His most famous work is the '*Aqā'id*', which is a kind of Muslim catechism. It was published in India several times, and in Europe by Cureton. It was translated into French in the *Tableau de L'empire Othoman* by M. d'Ohsson, into German by Ziegler, and into English by McDonald.

Sa'du'd-Dīn Mas'ūd b. 'Umar at-Taftāzānī, a celebrated writer on Religion, Logic, Metaphysics, Theology, and Law was born in 722/1322 at Taftāzān, a village near Nasā in Khorāsān, and died at Samarqand in 791/1389. His commentary on Nasafī's '*Aqā'id*' was completed in 768/1367 at Khwārazm. Several super-commentaries have been written on it and they are noticed in the *Kashfu'z-Zunūn* and the *Encyc. of Islām*.

Ḥasan-e-Chalabī, a famous Turkish scholar, devoted to Law and Theology, died on 14th March, 1604. (See *Encyc. of Islām*).

Begins (on fol. 2b):

هو الاول قال الشارح التحرير في المجلد التحرير العالم بالامور

On fol. 1 there is a remark in bold *naskh* characters, which runs as follows:

در علم کلام بخط نسخ جلد بادنجانى باترنج طلا بابت مولانا پابنده محمد جمع
کتابخانه شده بتاريخ ۵ جمادى الآخر سنه ۱۰۲۸ جمع سوم

Below this are five 'Arz-did entries, dated respectively the 15th Rabi' II, of the 4th (regnal) year, the 26th Z. Hijja, 5, the 28th Rajab, 41, the 4th Šafar, 43, and the 23rd Z. Qa'da, 45. On f. 2, in the middle, there is an oval seal of العبد محمد اکرم المدنى, with the date 1136/1723-24 written in it, above which is the following note:

حسب امر صدر فرخ حضرت آصفجاه هردهم ربيع الثانى سنه ۱۱۴۶ عرض
گرفته شد

To the left of the words آصف حاه and running upwards is the remark: نظر (نذر) العبد عبد الله بن زين. At the bottom of the page, in the left-hand corner, is a fine heart-shaped seal bearing the legend متوكل على الصمد العبد مرزا محمد صاحب مرزا محمد. To the right a spherical seal of قابل خان حانه زاد. Nearly a half of f. 139b is left blank, but the continuity of the text is not broken. It is continued on the next page in a different hand, which again changes on f. 146 and runs on to four lines on f. 153, after which again a different hand is used and continued up to the end on f. 156b. The MS. ends with the following words:

فان الفضل بيد الله يؤتیه من يشاء والله ذو الفضل العظيم

No colophon or date. Probably XIc./XVIIc. The accession of it to the Royal Library of Sultān 'Ādilshāh is dated the 5th Jumada II., 1028/10th May, 1619.

Ff. 156. S (in the first part) 9.3×5, 6×3; and (in the latter part) 6.7×3.2 to 7.4 and 7.8×3.7. LL 25 in the earlier portion, but more in the later. *Naskh* in at least three different hands. Or. pap. Number of pages damaged by worms. Cond. fair.

Volume 34.

50.

KULLIYYĀT-E-ŞĀ'IB (کلیات صائب).

A very valuable copy of the poetical works of Mirzā Muhammad 'Alī Şā'ib of Tabrīz, (the original home of his ancestors, where, according to some, he was born, but, according to others, at Işfahān, about 1012/1603) and also of Işfahān, where he mostly lived and died. He is usually considered as the greatest of modern Persian poets and is regarded as the creator of a new style. This copy was completed *three years before the death* of the author and contains *five odes in his own handwriting*. At an early age, he went to Kābul and became a favourite of the governor, Zafar Khān, through whom he was introduced to the Emperor Shāh Jahān, who conferred upon him the title of Musta'idd Khān and the command of one thousand. He stayed in India for some time, went to Kashmīr, returned to his native place Işfahān, where he was appointed poet-laureate by Shāh 'Abbās II (1052-1077/1642-66), and died, according to good authorities, in 1088/1677-78. Other dates of his death range from 1080/1669-70 to 1089/1678; but 1088/1677-78 seems to me to be the most reliable. Our MS. is dated 1085/1674-75 and contains five odes written by Şā'ib himself. Evidently, therefore, he was alive in all probability in 1085/1674-75; for this reason all earlier dates of his death are open to objection. For his life and works see *She'ru'l-'Ajam*, Br. Lit. Hist. Pers. vol. iv, *Majma'u'l-Fuṣahā*, *Tazkira-e-Naṣrābādī*, *Tazkira-e-Sarkhush*, *Riyāzu'sh-Shu'arā*, *Ātashkadah*, Bk vol. iii No. 341, R ii, p. 263, EB Nos. 1131-37, EIO Nos. 1606-1623, Pert p. 930, Spr pp. 112-151, 384, Ouseley p. 227, Fl i p. 597, Aum p. 38, Torenberg p. 110, and *Encyc. of Islām*. Some of his poems have been translated into German by Tholuck, *Bluthensammlung* p. 288 sq. His *diwān* was lithographed at Lucknow in 1292/1875-76. A selection from it was also published at Lucknow, 1264/1847-48. Some selections from the *diwān*, arranged under different headings, are entitled (1) *Wājibu'l-*

محمد بن علی بن ابی طالب
 علیه السلام و آله و سلم
 در روز دوشنبه هجری ۱۰۸۵
 در شهر مدینه منوره
 در منزلت حضرت زین العابدین
 علیه السلام و آله و سلم
 در روز دوشنبه هجری ۱۰۸۵
 در شهر مدینه منوره
 در منزلت حضرت زین العابدین
 علیه السلام و آله و سلم

Hifz (made by one Darwīsh 'Āmila of Balkh, who visited Ṣā'ib at Iṣfahān and obtained from him a copy of his *diwān*), (2) *Mir'ātu'l-Jamāl*, and (3) *Mir'ātu'l-Khiyāl*. For these selections see R p. 694; EIO No. 1618. The contents of this volume are: Fol. 1b-11, *qaṣīdas*, beginning with:

- * ای سواد عنبرین قامت سویدای زمین *
 * مغز خاک از نکت مشکین لباس نافه چین *

Fol. 11-13b, a *masnawī*, beginning with:

برازنده تاج و تخت و کلاه * خدیو جوانبخت عباس شاه

The date of composition 1079/1668-69, as given by Ethé, is not found here.

Fol. 14, blank, contains two effaced seals, one round and large and the other square and small.

Fol. 14b, the *diwān* of *ghazals*, arranged in alphabetical order, beginning with:

- * اگر نه مد بسم الله بودی تاج عنوانها *
 * نکشتی تاقیامت نو خط شیرازه دیوانها *

The *diwān* ends on f. 374.

On the margins of ff. 373b and 374, five odes have been written by Ṣā'ib himself. They are introduced with the remark رافه. The style of handwriting is the same as that reproduced in Br. *Lit. Hist. Pers.* vol. iv, plate viii. The three odes, on the margin of f. 373b, begin as follows:

- (۱) * داغ عشق از سینه روشن بدست آمد مرا *
 * دامن خورشید ازین روزن بدست آمد مرا *
 (۲) * تند خوئی با خلاق مهر را کین کردنت *
 * آفرین را در دهان خلق نفرین کردنت *
 (۳) * نعمت الوان دنیا مایه درد سرست *
 * خون فاسد در بدن آهن ربای نشترست *

The two odes on the margin of f. 374 begin with:

- (۴) * بقدر درد اکر می ساختم دل از فغان خالی *
- * جگرگاه زمین می شد ز خواب آلود کان خالی *
- (۵) * خوش آنکسی که ز خود با خبر نمی باشد *
- * که آه بی اثران بی اثر نمی باشد *

These autograph odes are written in different ink and in a style of handwriting different from that of the *diwān*. Ṣā'ib evidently used a very fine pen and very black ink.

Fol. 374b is blank; so is also fol. 375a except for a round seal bearing the legend *قادر یار خان مدوی بادشاه محمد شاه غازی* and the date 1141/1728-29. This seal is repeated on f. 386 and f. 445 (where the date is quite clear).

Fol. 375b, *maṭāle'* ("opening couplets") arranged in alphabetical order, begin with:

زد غوطه بسکه در تن خاکی روان ما * کردید رفته رفته زمین آسمان *

Fol. 385b is blank.

Fol. 386 bears the round seal of *قادر یار خان*.

Fol. 386b, *mutafarriqāt*, arranged in alphabetical order, begin with:

- * مکن بی بهره یارب از قبول دل ییانم را *
- * بزهر چشم خوبان آب ده تیغ زبانم را *

Fol. 444b is blank. Fol. 445 contains the round seal of *قادر یار خان*.

On fol. 445b are *fardiyyāt*, arranged in alphabetical order and beginning with:

ز وحدتست جهان وجود پا بر جا * که بی علم نشود مستقیم لشکرها

The colophon on fol. 450 runs as follows:

بتاریخ پنجم شهر ذی حجه الحرام سنه ثمانون و خمس بعد الف نوشته شد حرره
العبد محمد ربیع ابن حاجی بر خوردار اصفهانی

It is clear that this copy was completed by Muḥammad Rabī' b. Ḥājī Barkhurdār-e-Iṣfahānī on 5th Z. Ḥijja, 1085/20th Febr., 1675. Since it contains, as stated above, five odes written by the poet himself, it follows that he was, in all probability, alive in 1085/1674-75 and that he could not have died in 1080/1669-70, as stated by some writers. The date of his death 1088/1677-78 is very probably correct. If so, this copy of the *kullīyyāt* was finished about three years before the death of the poet. A comparison with the Bankipore copy, said to have been finished ten (probably eighteen) years before the poet's death, may yield interesting results.

Other copies: *Ind. Libr.* MF vii No. 66; AIA; BISM No. 32; Asaf i p. 726, Nos. 164, 377, 378, 405, 444, 472; MUA p. 33, Nos. 34-36, p. 36, No 73; Kapur Or Coll Mag for Aug. 1927; PU Or Coll Mag for Nov. 1928; Bh Nos. 402, 404; Bk Nos. 341-349; IvASB Nos. 783-785; IvC Nos. 274, 741, 742; IvS i No. 807. *For. Libr.* R p. 693 et seq; EB Nos. 1131-1137; EIO Nos. 1606-1623; Br pp. 296-300; RS Nos. 328-329; Pr p. 930; Aum p. 38; Fl i p. 597; Dorn C p. 398; Torn p. 110; R Br pp. 45, 106; Br Sup Hnd Nos. 566-571.

Ff. 451. 8.9 × 1 × 5.2, 8.3 × 3.8 (including the *hāshīya*) and 6 × 2.8 (the *matn* within the inner *jadwals*). *Muṣṭar* of 17 lines. Verses in the *matn* as well as the *hāshīya*, enclosed within fine golden *jadwals*. Or. pap. Pers. *Nast.* with *Shafī'a*. Fol. 1b mounted, fine golden 'unwān of Ṣafawī period, top and bottom portions of margin destroyed. Cond. good.

Volume 35.

51.

DIWĀN-E-ĀRZŪ (دیوان آرزو) ۱۰

Odes of Sirāju'd-Dīn 'Alī Khān, with the *takhalluṣ* Ārzā, who was related by descent to the saints Naṣīru'd-Dīn Charāgh-e-Dehlī and Muḥammad Ghawṣ of Gwalior. He was born at Agra in 1101/1689-90 and was patronised by Rāja Ānandrām *Mukhlis*, Najmu'd-Dawla, and Sālār Jang. Through Sālār Jang's influence he received a monthly allowance of Rs. 330 from Shujā'u'd-Dawla at Lucknow. He died on 23rd Rabī' II, 1169/26th January, 1756, at Lucknow, but was subsequently buried

at Shāhjahānābād. He was one of the most eminent authors of his age. Amongst his works are:

Commentaries:

- (1) خیابان, a commentary on Sa'dī's گلستان;
- (2) بهار باران, a commentary on Niẓāmī's سکندر نامه;
- (3) شگوفه راز, a commentary on 'Urfī's قصائد;
- (4) شرح مختصر معانی, in Persian.

Poetics:

- (5) علم معانی, on Rhetoric (موهبت عظمی);
- (6) علم بیان, on Rhetoric (عطیة کبری);
- (7) سراج وهاج, on comparative estimate of Persian poets;
- (8) سراج منیر, a reply to the adverse criticism made by Mullā Abu'l-Barakāt Munīr of the poetry of some modern Persian poets;
- (9) تنبیه الغافلین, a criticism of Shaykh 'Alī Ḥazīn's poetry;
- (10) معیار الافکار, on Persian grammar;

Lexicography:

- (11) سراج اللغات, completed in 1147 A.H. In this popular dictionary the author explains the words and idioms used in the poems of شعرای متقدمین, and points out the mistakes committed in the برهان قاطع;
- (12) چراغ هدایت, in this work, the words and expressions used by the شعرای متأخرین are explained;
- (13) نوادر الالفاظ, a revised and corrected version of 'Abdu'l-Wāse' Hānsawī's غرایب اللغات, which gives Persian synonyms for Hindī words;

Poems:

- (14) جوش و خروش, in imitation of the سوز و گداز of Mullā Naw'ī of Khabūshān;
- (15) سوز و ساز, a parallel to the محمود و ایاز of Mullā Zulālī of Khansār;
- (16) عالم آب, in imitation of the ساقی نامه of Zuhūrī;
- (17) فسانة عبرت, a parallel to the قضا و قدر of Mullā Muḥammad Qulī Salīm;
- (18) گلزار خیال, in which the festival of Holī is described;
- (19) دیوان, consisting of *ghazaliyyāt*, *qaṣā'id*, and *rubā'īyyāt*;

Biography:

- (20) مجمع النفايس , a biography of Persian poets, composed in 1164 A.H., and generally based on Taqī-e-Awḥadī's غرقات and Tāḥir-e-Naṣrābādī's تذکرہ .

The above list is taken from the قاموس الاعلام of Ḥakīm Shamsu'llāh Qādirī, Hyderabad, 1935. For *Ārzān's* life and works see *Khizāna-e-Āmera*, Spr. p. 132; G. de Tassy's *Liter.* i, p. 69; Blochmann's *Ā'in-e-Akbarī*, pp. 25-28; Ouseley's *Notices*, p. 180; Bk No. 399; and the abovementioned *Qāmūsul-A'lām*.

Begins:

بسکه نبود جز شکست توبه دیگر کار ما * خنده دارد موج می دایم بر استغفار ما

Verses on fols. 1-3b and on fols. 117-120b, in two columns of diagonal lines, the interspace also being covered with lines written at right angles to the horizontal lines at the top and at bottom. These *ghazals* often consist of a few couplets only. The whole volume looks like a collection of select verses. It ends abruptly with the following couplet:

نمیزید فروغ عاریت ارباب ینش را * ز نور خویشتن در خانه چشم است مہتابی

The MS. is not dated.

Other copies: *Ind. Libr.* Bk No. 399; IvC Nos. 295, 296.

Ff. 181. S 8.5 × 5.4, 6.7 × 3.2. LL 15. Ind. *Shuk.* Or. pap. A few pages wormeaten and affected by damp. Cond. fair.

Volume 36.

MAJMU'Ā (مجموعہ).

This volume contains ten treatises, seven in Persian and three in Dakhnī, as follows:

52. *Tuhfa-e-Naṣā'eḥ* (تحفۂ نصایح).

This long Persian poem in the *Rajaz* octameter, with the letter ر used as *rawī*, treats, in 45 sections, of various religious observances and ethical subjects, such as the Unity of God, the Articles of Faith, Ablutions, Prayers, Legal Alms, Fasting, Pil-

grimage, Reading of the Qur'ān, Contentment, Marriage, Charity, Lawful and Forbidden Food, etc. Its title appears in the body of the poem as *Tuḥfa-e-Naṣā'eḥ*: تحفة نصاب عام این کردم زحق دارم رجا :
The author gives his name as Yūsuf and says that he wrote the poem for the benefit of his son, Abu'l-Faṭḥ by name :

✽ گوید می یوسف گدا در وعظ سخنی چند را ✽

✽ از بهر خلف خوش لقا بوالفتح آن نور البصر ✽

He further says that his spiritual guide was Shaykh Maḥmūd (in the heading of the section called here حضرت شيخ المشايخ نصير الدين محمود) and that the poem, comprising 786 couplets, was completed on 10th Rabi' II, 795/23rd February, 1393. As regards the *number* of couplets, our copy agrees with that of the India Office (EIO No. 1276). Other copies have a smaller number; for example, Bk No. 162 has 781; IvASB No. 592 has 785; others have 781, 775, 771, etc.

Regarding the *date* of composition, our copy agrees with the two noticed in EIO, the one in Bk and the other in IvASB. But the St. Petersburg copy has 752/1351. With reference to this, Dr. Ethé (EIO No. 1276) observes: "It is hard to say "which of the two is the correct one; if the Shaikh Naṣīr-aldīn Maḥmūd is really identical with the great Shaikh of "the Chishtī order, Naṣīr-aldīn Maḥmūd Chirāgh of Dihli who "died 757=1356 A.D., 752 has decidedly the better chance." The same view is held by M. 'Abdu'l-Muqtadir (Bk No. 162) and M. Ivanow (IvASB No. 592). I am afraid 752 has no chance at all; because the saint, eulogised in the poem (and identified by the author of the حدائق حفيه, Bk No. 162, and by S. Imāmu'd-Dīn Aḥmad of Nasik, in his برکات الاوليا p. 15, printed in Dehli, 1322 A.H., with the famous saint of Dehli who died in 757/1356), is spoken of as having been *dead*:

✽ او بود شيخ مقتدا او را جهانی مقدی ✽

✽ گشتند اعمی سالکان چون رفت آن صاحب نظر ✽

Evidently, therefore, the poem must have been composed after the death of the saint, i.e., after 757/1356. The Bombay Litho-

graphed edition, the MS. copy in Asaf, the three copies in JMB, and other copies have each 795/1393, which, therefore, seems to be very probable.

M. 'Abdu'l-Muqtadir (Bk No. 162) remarks: "Not much is known about the author of this poem; Haj. Khal., W. Pertsch, Dr. Ethé, and others have failed to identify him. Faqīr Muḥammad, a modern Indian biographer of the Ḥanafite 'Ulamās, in his *حدائق حنفية*, alone gives a very meagre account of the "present author." The author of the *بركات الاوليا*, mentioned above identifies him with Shāh Rājū Qattāl Ḥusaynī, whose name, he says, was Sayyed Yūsuf Rājā b. S. 'Alī, who was a disciple and successor of the famous saint Naṣīru'd-Dīn Muḥammad Charāgh of Dehli and who composed the *تحفة النصاب*, *ديوان راجا*, etc. The colophon of our MS. reads: *تمت الكتاب بعون الملك الوهاب* (On the margin *حضرت سيد راجو*) *شيخ الشيوخ شيخ ملان راجو* (حضرت سيد راجو) *غفر الله تعالى* The copy in Asaf (vol. i, p. 408, No. 173/1) is also attributed to Shāh Rājū Qattāl Ḥusaynī, and the date of composition given therein is also 795/1393. The date of the death of S. Rājū, as given in the *بركات الاوليا*, as well as in IvASB No. 285/5, is 731/1331, but the letter in No. 890 gives it as 827/1424! Beale's *Or. Biogr. Dict.* says that Rājū Qattāl wrote *Tuḥfatun-Naṣāyeh* and died in 806/1403.

Begins:

* حمدى بكويم بنى عدد مر خالق (خالق) جن و بشر *

* کرده معلق آسمان هم اختران شمس و قمر *

A commentary entitled *هداية الروائح* by محمد بن غلام محمد is mentioned in JMB p. 375, No. 2311. Sayyed Shamsu'llāh Qadīrī, in his *Urdū-e-Qadīm* (pp. 67-68, Lucknow, 1930), says that the *Tuḥfa* was composed in 795/1393 by Sayyed Yūsuf Dehlawī, a disciple of Khwāja Naṣīru'd-Dīn Charāgh of Dehli for his own son, Ṣadru'd-Dīn Abu'l-Faṭḥ, and that Mullā Quṭbī, a contemporary of Sulṭān 'Abdullāh Quṭb Shāh (1035-1083 A.H./1625-26-1672-73), translated it into Dakhnī verse, in the metre and rhyme of the original, in 1045/1635-1636. For an account of the author, he refers to the *خزينة الاصفا*, vol i, p. 366, and

the تذكرة علمای هند, p. 256, and points out that the date of his death, as given in these books, viz., 774 A.H., is wrong, for the *Tuhfa* was composed about 21 years later, i.e., in 795/1393.

Undated. The colophon gives the copyist's name as برمك بن منا خان. After the poem, about two pages and a half are devoted to a few formulae for making 'Üd-sticks and scented oils.

Other copies: *Ind. Libr.* MF p. 129, No. 11 (where no date is mentioned); JMB p. 351, Nos. 2084-2086; Asaf, vol. i, p. 408, No. 173/1; Bk No. 162; IvASB Nos. 592-94; IvS i, No. 801. Dorn C. p. 440; EIO No. 1276-77; Pr. pp. 124-25; R Br p. 122.

Lithographed in Bombay 1283/1866-67 and 1312/1894.

8 9·9×5·8, 6·3×3 or 7·5×4. No *jadwals*. LL 15. *Ind. Nast.* Or. pap. Headings in red. Marginal explanatory notes. Reticulated by worms. Cond. bad. Protected by tissue paper.

53. *Pand-Nāma yā Karīmā* (پند نامه یا کریم).

This is the world-famous *Karīmā* of Sa'dī.

Begins as usual with: کریمای بیخشای بر حال ما

After the poem, an Arabic tradition, and on the next page, a medical recipe and the *فم صلا* formula are given.

It bears no date of transcription.

Size same as that of No. 52 above, writ. sp. 7·4. LL 15. *Ind. Nast.* Or. pap. Reticulated by worms. Cond. bad.

54. *Faqr-Nāma* (فقر نامه).

A very short Persian prose treatise on *Faqr*, consisting of two pages only.

Begins: سوال اگر ترا پرسند که اول فقر چیست و آخر فقر چیست

This treatise is not dated.

Size of paper same as that of No. 52, writ. sp. 8·5×5·2, 42 lines in all. *Ind. Nast.*, different from that of the two preceding MSS. Or. pap. Cond. better than that of the preceding ones.

Followed, on the next page, by a Persian ode attributed to Fayzī and beginning with:

ما طائر قدسیم نوا را نشناسیم * مرغ ملکوتیم هوا را نشناسیم

The next page contains a recipe for the preparation of ink, which is followed (on the next page) by a versified anecdote in Persian relating to Ibrāhīm-e-Adham and the Arab who was looking for his lost camel on the roof of the former's palace.

Begins :

شنید هستم که ابراهیم ادم * شبی بر تخت دولت خفته خورم

55. A Dakhnī poem of 14 couplets only, beginning with :

کتابهون سنوای حقیقت شناس * که انسان کا چار سو هور پچاس (=تن)
and referring to خدا, نفس, دل, خاک, etc., in terms of their *abjad*-value. Neither the name of the poem nor that of the author is mentioned.

56. *Tājū'l-Ḥaqā'eq* (تاج الحقائق).

This is a prose work in Dakhnī language, dealing with the moral and spiritual discipline of man, composed by Wajihu'd-Dīn *Wajhī*, the famous author of *Sabras* (a sufistic prose work in the Dakhnī language recently edited by M. 'Abdu'l-Ḥaqq, Secretary, Anjuman-e-Taraqqī-e-Urdū, Aurangabad, 1932). *Wajhī* was a court poet of 'Abdu'llāh Qulī Quṭb Shāh (1035-1083/1625-26 to 1672-73). (See *Urdū-e-Qadīm*, p. 108; and also Introduction to *Sabras*, edited by 'Abdu'l-Ḥaqq). M. 'Abdu'l-Ḥaqq, in his Introduction to *Sabras* (p. 5), says that *Wajhī*'s other book, *Tājū'l-haqā'eq*, treats of sufistic and moral subjects and in several respects resembles *Sabras*.

Begins :

کلام مولانا وجیه الدین محمد اللہ صل الخ تاج الحقائق رواج الحقائق سراج
الحقائق معراج الحقائق جس کتاب کو مطالع کرنی تی

Sections begin with the words اری طالب, written in red ink.

The colophon gives the day, date, and month of transcription and also the name of the copyist, but not the year. It was copied by Jān Muḥammad Maḥramī (عمری) Chishtī, on Tuesday,

the 6th of Rabī' I. This copyist has also copied other treatises in this volume.

Size same as of No. 52 above, writ. sp. $7 \times 3 \cdot 2$. LL 15. Ind. *Naskh*. The letter ج is written as ج . Or. pap. Borders of pages repaired. Cond. fair.

57. *Risāla-e-Mir'ātu'l-Ḥaqā'eq* (رسالة مرآة الحقائق).

This is an abridged Persian translation of the *Bhagvad-Gītā*, with Muslim comments, by 'Abdu'r-Raḥmān b. 'Abdu'r-Rasūl 'Abbāsī al-'Alawī al-Chishtī. The author belongs to a family of Chishtī Shaykhs of Radawli, Oudh; but he lived mostly in the village of Dhanitī on the river Gomatī (Lucknow). He wrote four other books, each of which begins with the word مرآة, viz., (1) مرآة المخلوقات (1), a translation from the original Sanskrit dealing with the Hindu cosmogony in the form of a dialogue between Mahādewa and Pārwatī, with Muslim comments; (2) مرآة مداریه, a life of Sayyed Badī'u'd-Dīn Shāh Madār, the patron saint of Indian jugglers; (3) مرآة الانهار, lives of famous Chishtī Shaykhs; and (4) مرآة مسعودی, a life of Sālār Mas'ūd-e-Ghāzī. The author is said to have died in 1094/1631.

Begins:

هو الاول هو الآخر هو الظاهر هو الباطن وهو بكل شيء عليم هو الاول يعنى
كنت كنزاً مخفياً

Copied by the abovementioned Jān Muḥammad on Monday, the 6th Z. Qa'da, year not given. There is a copy in R iii, p. 1034 b.

At the end of the last page, the *Gāitri Mantra* is stated in a manner favourable to Islām. On the back of the last page of this treatise in the right-hand corner at the top is an oval rubber stamp bearing the following name in Persian and English characters: "Sayyed Shamsu'd-Din Shah Abdullah Husayni Qadiri Shattari Khatib, Bijapuri."

Size same as of No. 52 above, writ. sp. $7 \cdot 8 \times 3 \cdot 9$. LL 19. Ind. *Nast*. Cond. fair.

58. *Risāla-e-Rumūzāt* (رسالة رموزات).

This is a Persian treatise dealing with the *Rumūzāt* or mysteries of *Shari'at*, *Ṭarīqat*, *Ḥaqīqat*, and *Ma'rīfat*, and is

divided into a hundred *Rumāz* or 'mysteries'. See IvC No. 444 (3), where it is stated that "It may belong to the authorship of Dara Shikuh." It agrees with our copy at the beginning; but it contains 45 *Rumāz* only, whereas our copy contains a hundred. IvASB No. 1340 has 100 *Rumāz*. The name of the author and the date of composition are not given.

Size same as of No. 52 above, writ. sp. 8·3×4·3. LL 20-23. Ind. *Nast.* mixed with *Shik.* Edges repaired.

59. *Risāla-e-Kashfu'l-Aẓkār* (رسالۃ کشف الاذکار).

This is a short poem in the *Dakhnī* language dealing with the various kinds of *ẓikr*, such as جلی, خفی, سری, روحی, etc., composed by Shāh Sharīf.

Begins:

اول بسم الله بول تجکون سرانوں * کہ رحمن ہے ہور رحیم تیرا نانوں

Some lines and hemistichs are in Persian. Towards the end of the poem the Saint Shāh Burhānu'd-Dīn of Bijapur is mentioned as living at the time:

تو آشاہ برہان کی دار اوپر * کہ او سالکان کی جو ہے راہبر
ایسی خاص مرشد ہے او اس زمان * او ختم الولی ہے در آخر زمان
مقام ہے او نوکا بیجاپور کن * نشانی ہے گنبد کے شہپور کن

A little later the author says that the original of the poem was composed in Persian by Shaykh Maḥmūd, which was rendered into *Dakhnī* verse by himself:

کہے شیخ محمود اول فارسی * شریف صاف دکھنی کیا آرسی

The author refers to Shāh Burhānu'd-Dīn's son, Shāh Amīn, as the living saint.

حقیقت میں ہادی الی حق ہے جان * ہے ظاہر محمد امین الامان

Ends:

بحق محمد علی فاطمہ * شریف کاتون کرخیرسون خاتمہ

This treatise also bears no date.

Size same as of No. 52 above, writ. sp. 7·3×4. LL 19. Ind. *Nashk.* Cond. fair. On the back of the first folio in the left-hand corner at the top is the abovementioned rubber stamp.

60. *Risāla-e-Hidāyatū't-Tarīqa* (رسالة هدايت الطريقه).

This is a sufiistic treatise in Persian prose in the form of question and answer compiled by the great Delhi Saint, Nizāmu'd-Dīn Aḥmad-e-Badāyūnī (Nizāmu'd-Dīn Awliyā). It appears that they were collected by Maḥmūd as-Sa'īd Naṣīru'l-Ḥasan al-Kawṣalī (الكوصلی), as stated at the beginning.

Begins :

الحمد لله الذى خلق السموات والارض الخ قال عبد الضعيف خادم الفقرا
محمود السعيد نصير الحسن الكوصلی رحمة الله عليه اعلم بان هذا السلوك هداية
الطريقه برهان الحقيقه واسمه سلوك المصباح..... اين رساله را هدايت
الطريقه و برهان الحقيقت از زبان در بار كوهر تثار ملك المشايخ الحق والشرع
والدين سلطان نظام الدين احمد بداؤنى رحمة الله عليه الغفران سوال اكر
ترا پرسند روح چيست جواب بگو كه كوهريست قايم بخود و جسم قايم باو

Copied by the same Jān Muḥammad on Monday, the 20th Rajab.

Size the same as of No. 52 above, writ. sp. 8.3×3.9. LL 20. Ind. Nast. Cond. fair.

61. *Mir'ātu'l-Muḥaqqaqīn* (مرآة المحققين).

A Persian prose treatise dealing with the knowledge of God and the Soul (در بيان معرفت نفس و علم خداشناسی) and is divided into the following seven chapters, the headings of which are more correctly given in our MS. than in IvC No. 462 (7):

(1) در بيان نفس طبعی و نفس نباتی (not نباتی as in IvC) و نفس

حيوانی و نفس انسانی

(2) ,, آفرينش موجودات

(3) ,, بيان واجب و ممکن و ممتنع

(4) ,, ,, حکمت آفرينش آدم چه بود

(5) ,, ,, مبداء بدن و معاد او

(6) در تطبیق آفاق بزرگ با آفاق کوچک

(7) „ „ „ و انفس

حمد بی حد حضرت ذالجلال را که آثار قدرت او در عالم :

In the colophon of IvC No. 462 (7) it is attributed to Naṣīr-u'd-Dīn-e-Ṭūsī, while in this MS. it is attributed to شیخ نجم الدین . محمود به چشیری (؟ شبستری) While describing the copy in the library of the Majlis at Tehrān (TM No. 143), 'Y. Etessami' says : مولف معلوم نشد بعضی آنرا از شیخ شبستری دانسته اند .

Copied by the same Jān Muḥammad Maḥramī Chishtī. No date. In the right-hand corner at the bottom of the last folio is the same rubber stamp. The next two pages contain the *Gāitri Mantra* and a short account of the legend of Karna and Arjun's winning Drawpadī.

Other copies: *Ind. Libr.* MF p. 122 No. 16; IvASB No. 1345 (2); IvĪ Nos. 462 (7), 672 (2). *For. Libr.* TM No. 143; Lind p. 188.

Size same as of No. 52 above, wrt. sp 7.6×3.7. LL 13. *Ind. Nast.* Reticulated by worms.

Volume 37.

62. Bahāristān (بهارستان).

This is a short commentary on Sa'dī's *Gulistān*, by Mīr Nūru'llāh-e-Aḥrārī, whose name occurs on f. 1b. He also wrote a commentary on Rūmī's *Magnawī*. He flourished in the second half of XIc/XVIIc.

Begins :

منت خدایرا عز و جل که زبان کویان (گویا) رایشکار دل دانا ساخت

Ends :

تمت بعون الملك المنان مسمى به بهارستان شرح گلستان تصنیف میر نور الله دهلوی علیه رحمت و الغفران

Dated; but the date is damaged by a lacuna.

Other copies: *Ind. Libr.* IvASB No. 540; Spr pp. 550-551; IvC No. 215. *For. Libr.* EIO No. 1181.

8 9.5×5.9, 6.6×3.5. LL 17. *Ind. Nast.* Or. pap. Original text over-lined in red. Stray marginal notes. Wormeaten. Cond. fair.

Volume 38.

MAJMU' A-E-RAS'IL-E-KHWĀJA { مجموعه رسائل خواجه }
 'ABDU'LLĀH-E-ANṢĀRĪ. { عبد الله انصاری }

A collection of sufiistic tracts ascribed to Shaykh 'Abdu'l-lāh-e-Anṣārī of Herāt, one of the oldest and most famous Persian mystics called Pīr-e-Anṣār (descended from the Prophet's companion Abū Ayyūb-e-Anṣārī) or Pīr-e-Hirī or Pīr-e-Herāt, b. 396/1006, d. 481/1088. For particulars of his life and works see Jāmī's *Nafaḥāt*. A long list of authoritative sources for his life is given by M. Ivanow in IvASB No. 234. See also Browne's *Lit. Hist. Pers.*, vol. ii, pp. 246, 269-270. These tracts seem to be rare except for one or two, which are somewhat common. They are not mentioned in the list of Anṣārī's works given by Ethé, Browne, or Ivanow. Several portions of *Ilāhī-nāma* and *Parda-e-ḥijāb*, as given here, are found, with slight additions, alterations, or emendations, in the treatise called *Anwāru't-Taḥqīq*, ascribed to the author and printed in Bombay in 1313/1895-96, which includes his famous *Munājāt* also. But the authenticity of several portions of the printed book, such as those in which lines of Sa'dī and Ḥāfiẓ are quoted, is open to serious objection. The following works are ascribed to him by Browne and Ethé: انوار التحقيق, منازل السائرين, مناجات, انيس المریدين, طقات صوفيه, كتاب اسرار, زاد العارفين, الهى نامه, نصيحت و شمس المجالس. To this list Ivanow adds كنز السالكين, which is noticed in IvASB No. 1158, but it is quite different from the tract bearing the same title in this MS.

This volume contains the following tracts as stated in a note on the title-page:

رساله (4), رساله كنز السالكين (3), كتاب واردات (2), كتاب صمد ميدان (1) رساله الهى (6), رساله سوال از دل ارجان جواب (5), پرده حجاب و حقيقت ايمان رساله محبت نامه (8) and رساله قلندر نامه (7) نامه.

63. Ṣad Maydān (صد میدان)

These hundred صد میدان comprise the 1,000 مقام between کستاخى and آكامى and 1,000 منزل between دوستدارى and آشناى. On f. 7b it is stated:

از آشنائی تا دوستداری هزار مقامست و از آگاهی تا بکستاخى هزار منزلست
و این جمله بر صد میدان نهاد [ه] آمد و الله المستعان

The first *maydān* treats of توبه (ff. 2b. and 3, 17 lines only); the second of مروت (f. 3, 12 lines); the third of انابت (ff. 3 and 3b., 19 lines); the fourth of فتوت (ff. 3b. and 4, 14 lines); the fifth of ارادت (f. 4 and 4b., 20 lines), and so on. The ninety-ninth *maydān* deals with فنا (ff. 29 and 29b., 18 lines); the hundredth with بقا (f. 29b, 7 lines), and the hundred and first with محبت (f. 29b, 4 lines). At the end is the following remark:

تمام شد کتاب صد میدان از مصنفات ندیم حضرت باری خواجه عبد الله
انصارى قدس سره

Ff. 29. S 10×5·8, 7×3·5. No *jadrals*. LL 25. Or. brownish pap. Inelegant *Naskh*. Headings of sections and the words *قوله تعالى*, with which verses from the Qur'ān are introduced, are written in red. Edges of pages slightly wormeaten. Cond. good.

64. *Wāridāt* (واردات).

A prose treatise beginning with:

الحمد لله رب العالمين والصلواه على محمد وآله اجمعين اما بعد بدانکه اول چیزیکه
برسالك واجبست اعتقاد اهل حقیقت

It consists of short clauses, which at first are introduced by the word *بند* and later on by *گفت*, both of which are written in red.

Ff. 30-34b. Particulars of size, paper, etc., same as those of No. 63 above.

65. *Kanzu's-Sālikin* (کنز السالکین).

A sufiistic tract in prose and verse.

Begins, on fol. 35, with:

حمد بی حد الهی را و ثنائی بی عد پادشاهی را که برداشت از دیده دلها رمد
و رفع السموات بغیر عمد

On f. 36, the name of the author, the title of the tract, and its divisions are given as follows:

اما بعد چنین گوید اضعف عباد الله ساير بلاد الله المحتاج الى الله الباری عبد الله انصارى بيت: نام این کردیم کنز السالکین * زانکه سالک را بود رشدی ازین، جملگی این رساله برشش باب شد حواله باب اول در مقالات عقل و عشق، باب دوم در مباحثه شب و روز، باب سوم در بیان قضا و قدر، باب چهارم در عنایت رحمٰن با انسان، باب پنجم در حق درویشان مجازی و حقیقی، باب ششم در غرور جوانی

Prose passages are interspersed with odes (in which the *takhalluṣ* used is either *انصارى* or *پیر انصارى*), quatrains, and couplets. On ff. 51 and 52 is a fine ode in praise of Darweshes with the *radīf* of *درویشانست*, which probably served as a model for the famous ode of Ḥāfiz, ending in the same *radīf*.

Ff. 35-56b. Other particulars of size, paper, style of handwriting, etc., same as of No. 63 above.

66. *Parda-e-Hijāb*, (پردۀ حجاب، حقیقت ایمان).
Ḥaqqīqat-e-Īmān

Another prose sufiistic tract beginning, on f. 57, with:

الحمد لله رب العالمين و الصلواة على خير خلقه محمد و آله اجمعين این مختصریست از مقولات قدوة المحققين زبدة العارفين مقبول حضرت باری خواجه عبد الله انصارى رحمة الله عليه بدانکه خدای تعالی این جهان را محل اسرار گردانید

It consists of short rhymed prose clauses containing the author's supplications to God. Each clause begins with the word *الهی*, written in red ink and interspersed with lines of poetry.

Ends: *الهی حجابها از راه بردار ما را بما واکندار برحمتك یا عزیز یا غفار*

Ff. 57-67b. Particulars of size, paper, style of handwriting, etc., same as of No. 63 above. Lines generally 24 to the page.

67. *Risāla-e-Su'āl az* (رسالة سوال از دل از جان جواب).
Dil az Jān Jawāb

This is also a small sufiistic tract beginning, on f. 68, with the following:

الحمد لله الخ چنین می گوید مولف این رساله ندیم حضرت باری تعالی خواجه
عبد الله انصاری قدس سره که دل از جان پرسید که اول این کار چیست و
آخر این کار چیست و ثمره این کار چیست جان جواب داد که اول این کار فاست
و آخر این کار بقاست

Consists of short rhymed prose clauses containing the author's supplications to God. Each clause begins with the word *الهی*, written in red ink.

Ff. 68-70b. Particulars of size, paper, handwriting, etc., same as of No. 63 above LL 22.

68. *Ilāhī-Nāma* (الهی نامه).

A small sufiistic tract beginning, on f. 71, as follows:

الحمد لله رب العالمین الخ ای کریمی که بخشنده عطائی وای حکیمی که پوشنده
خطائی الخ

Consists of small short rhymed prose clauses containing the author's supplications to God. Each clause begins with the word *الهی*.

Ff. 71-74. Other particulars of size, handwriting, paper, etc., same as of No. 63 above

69. *Qalandar-Nāma* (قلندر نامه).

A small sufiistic tract beginning, on f. 74, as follows:

سپاس و ستایش مر خداوندی را که آفرید کار زمین و زمانست الخ

The author says that, while he was sitting in his school, a certain Qalandar, "an Alexander of the realm of contentment", clad in felt, came in, and reprimanded those proud scholars who through ignorance hurled taunts at Sufis. On hearing him, the scholars put down their books and began to listen to his speech, in which he displayed to them all his stock of learning. When his speech was over, he left them and went his way followed only by the author. On reaching a certain mountain, he suddenly cast a glance at the author, who placed his head at his feet and with tears in his eyes, entreated him to give him a

piece of advice, which was done. The substance of this advice is reported in brief in the *Qalandar-nāma*.

Ff. 74-77. Particulars of size and paper same as of No. 63 above, except the number of lines which are 24-25. Written in a bolder hand and in darker ink.

70. *Maḥabbat-Nāma* (محبت نامه).

Another sufistic tract, which begins on f. 77, as follows:

الحمد لله على نعمائه والصلوة على خير خلقه محمد وآله قال الشيخ الامام عبد الله بن جابر الانصارى رحمة الله عليه انچه عبارت و اشارت است از تفرقه و حکایتست و انچ جمع است از ورای نطق و سماع است

It is divided into the following twenty-eight sections or short paragraphs (*bābs*): محبت، شوق، طلب، بکا، ذکر، عقاب، مساهرت، شکر، غیرت، وفا، عشق، محنت، اسباط، انس، قرب، تجرید، جنون، مرید و مراد، طامات، فقر، فی الجمع التفرقه، فی قولهم انا است، مشاهده، تجلی، طوابع، وجد، غلیان، and توحید.

Ends:

مانند منصور انا الحق کویان * در هر کنجی هزار سر بر سر دار

At the end, there are three small oval illegible seals, below which is a memorandum note saying that the volume consists of 220 pages and belongs to Khwāja Ḥusāmu'd-Dīn-e-Gīlānī.

Ff. 77-78. Size and other particulars generally the same as of No. 63 above. LL 25 to the page, written in a bolder hand and in darker ink.

Volume 39.

71.

ZĀDU'L-MUSĀFIRĪN (زاد المسافرين).

This is another copy of Sayyed Ḥusaynī's sufistic *magnawī*. For a life of the author etc., see Vol. 20 above, where references to other copies also are given. This copy begins on f. 1b. as follows:

ای اول تو ورای اول * حیران تو انبیای مرسل

ای برتر از آنچه بر تر آمد * هم نور تو با تو در خور آمد
ای برتر از آن همه که گفتند * آنانکه بدید یا نهفتند

The printed Nawalkishore edition omits the first five couplets of this copy. The MS. ends on fol. 54 with the following couplet (also omitted in the Nawalkishore printed edition):

در هفصد ویست ونه ز هجرت * کشت آخراین کتاب قسمت

Here also the date of completion is 729/1328-29.

On f. 54b is the colophon, which runs as follows:

تمت تمام شد کتاب زاد المسافرین بتاریخ دهم شهر ذی القعدة سنه ۱۰۸۲ فقیر
حقیر ضعیف عصمت الله کشمی غفر الله ذنوبه

This is followed by a couple of verses and a medical recipe. It was copied by 'Iṣmatu'llāh کشمی on 10th Z. Qa'da, 1082/18th Febr., 1672.

Ff. 54. S 8·3×5, 5·8×3. LL 13. Fine bold *Nast.* Or. pap. Somewhat wormeaten. Cond. fair.

Volume 40.

SHARḤ-E-KUBRĀ (شرح کبری).

This volume contains two rare Persian commentaries, one by Mullā 'Iṣām and the other by Abu'l-Baqā, on the famous textbook of logic called the *Kubrā* by Sayyed Sharif of Jurjān, a theologian and philosopher, who was born, 740/1339, near Astarābād. Sayyed Sharif studied in Cairo and, returning to Persia, attached himself to the court of Shāh Shujā' at Shīrāz. When Timur took the city in 789/1387, he was transported to Samarqand, where he spent his time in teaching and in literary disputations with the famous theologian Sa'du'd-Dīn-e-Taftāzānī (d. 791/1388). He returned to Shīrāz and died in 816/1413, after having written a number of philosophical, legal, and astronomical works (see *Encyc. of Islām*).

72. *Sharḥ-e-Kubrā az 'Iṣām* (شرح کبری از عصام).

The first of the above commentaries is by Ibrāhīm b. Muḥammad 'Arab Shāh of Isfarāyan, better known as عصام الدین (f. 3b) or ملا عصام.

Begins (f. 3b): حمد مصور صور [مقدور] قدر ملک وبشر نیست

It is noticed in *Kashf. Zun.*, where it is stated that Mīr Abu'l-Faṭḥ wrote glosses (حاشیه) in Persian on this commentary. On f. 2 are found the titles of the two commentaries under notice and an unintelligible round seal. On f. 2b. there is a memorandum note, which says that it was purchased by Muḥammad Najmu'd-Dīn at Hyderabad for one rupee on 5th Muḥarram, 1151/14th April, 1738. Below this note, there is an oval seal of the same Muḥammad Najmu'd-Dīn-e-Qādirī.

On f. 3 are three seals, the one in the left-hand top corner is the same as mentioned above, the one below it is indistinct, and the third, a small square one, in the middle at the top, bears the legend *Ikhlās*. The whole of this page is scribbled over with memoranda, four of which contain the title of the commentary.

There is a copy of this commentary in MUA, p. 3, No. 1/160.

Ff. 40. S 7·3×4·9, 5×2·9 to 3·4. No *jadwals*. JL 23-25. Small *Nast.* inclining to *Nashk*. Or. brownish pap. Cond. good.

73. *Sharḥ-e-Kubrā az Abu'l-Baqā* (شرح کبری از ابو البقا).

This is the second of the abovementioned commentaries. It is by Mīr Abu'l-Baqā b. 'Abdu'l-Baqī al-Ḥusaynī, who dedicated it to the Emperor Humāyūn. It is also noticed in *Kashf. Zun.*

Begins with: عنوان صحیفه همايون حمد وسپاس حکیمی را شاید

Rieu p. 448 mentions a commentary on the *Kubrā* with the remark "contains neither title nor author's name". It is no doubt Abu'l-Baqā's commentary, for the words with which that MS. opens, namely,

قوتیست قوت در اصطلاح (آن) چیز است که مبدء تاثیر (تاثیر here) شود
 در غیر are found here on f. 42, line 17.

On f. 41 the same oval seal of Muḥammad Najmu'd-Dīn-e-Qādirī has been repeated on the left-hand corner at the top. The whole of this page is covered with memoranda three of which contain the title of the commentary. On the last page there are a few verses of Jāmī and Nasīmī of Andujān, a versified rule for finding the mansion of the moon on a particular day, and a few Persian verses about the measurements of *جبه*, *طسو*, *درم*, etc., written by Minhāju'd-Dīn b. Mawlānā-Zāda, who wrote them on 13th Jumāda II, 976/3rd December, 1568. From this it is clear that the transcription of the MS. must have been done before this date. It is no doubt of Xc/XVIc.

S 7.3×4.9, 5×3.2. No *jadwals*, LL 21. Small *Nast*. As a rule letters have not been marked with dots. Original text overlined in red. Or. brownish pap. Cond. good.

Volume 41.

74.

HUSN O DIL (حسن و دل).

An extremely rare and valuable *autograph* copy of the *masnawī* entitled *Husn o Dil* by Muḥammad Dā'ūd Amlaḥī, completed on Sunday, 26th Sha'bān, 1054/18th Oct., 1644. The title is mentioned on f. 77b:

یکی زان نتایج بود این کتاب * که حسن و دلش نام شد از صواب

The name and the *takhalluṣ* of the author are mentioned in the colophon (f. 79) as محمد دارد املحی. The *takhalluṣ* Amlaḥī (wrongly printed as ایلحی in my article in JBBRAS vol. iv, 1928, and copied as such by M. 'Abdu'l-Ḥaqq in his Introduction (p. 10) to his edition of *Sabras*, Aurangabad, 1932) has also been mentioned on f. 8b, line 13:

به بخشای بر املحی بی حساب * بروز حساب کنه و ثواب

It is repeated on f. 11, line 5:

ولی املحی با پریشان دلی * سری پر زسودای بی حاصلی

and again on f. 72, line 2:

یا املحی عاشقی پیشه کن * ز افسانه اش خالی اندیشه کن

One night, the poet tells us, he felt an ardent desire for *ع* and *معشوق*. These in symbolical language stand for Divine Love and God respectively, as he himself says:

میسَم عشق و معشوق من ذو الجلال

He felt impelled to listen to a love story and to reproduce it in his own verse:

بافسانه عشق جانم کشید * که بنیوشم و باز گویم جدید

Although there is many a versified love story told by several subtle poets, which deals with several aspects of love, yet, as he puts it, *Amlahī* is going to narrate a very wonderful tale in a novel style, free from all conventionalities:

بسی هست منظوم افسانها * بلطف عبارت چو در دانه‌ها
 زهر نکته سنجی در اطوار عشق * بطرزی که بنیاید آثار عشق
 ولی املحی با پریشان دلی * سری پرز سودای بی حاصلی
 بری از تکلف بطرز غریب * ادا میکند قصه بس عجیب

Then follows the story of *دل*, a prince of the West, son of *عقل*, and ruler of the realm of *بدن*, and *حسن*, a princess of the East and daughter of *عشق*, who lives in the city of *دیدار*. Hearing of each other's beauty and happening to see each other's likeness, they fall in love one with the other. Negotiations, exchange of love-letters, meetings of the lovers, their trials, separation, and ultimate union by marriage follow each other in rapid succession. This is a very elaborate allegory of the human soul exerting itself in search of spiritual beauty. Although the author does not indicate his source, it is evidently no other than the Persian poem *Dastār-e-'Ushshāq* by Yahyā b. Sībak *Fattāhī* d. 852/1448 (which enjoys an honourable position in Persian, Turkish, European, and Indian literatures), or its prose abridgement called *Husn o Dil*. The latter was translated twice into English by

A. Browne Dublin (1801), and by W. Price (1821), and in German by R. Dvorak (1889). Adaptations in Turkish prose by *Lâmî'î* (d. 1531) and *Âhî* (d. 1517), in Turkish poetry by *Wâhî* and *Şidqî*, and in Persian prose by *Bedil* in India (1095/1684) are mentioned in the introduction to Greenshield's edition of the *Dastūr-e-'Ushshāq* (1926). A Dakhnī prose version entitled *Sabras* was made by *Wajhî* at the desire of 'Abdu'llāh Quṭb Shāh (reigned from 1035 to 1083/1625-26 to 1672-73). The latter was edited recently (1932) by Mawlawī 'Abdu'l-Ḥaqq, Secretary, Anjuman-e-Taraqqī-e-Urdū, Aurangabad. In the time of *Wajhî*, but earlier than *Bedil*, our author, Muḥammad Dā'ūd Amlaḥī, produced this versified Persian version.

Unfortunately the first two folios of our MS. are wanting. It opens (f. 3) with the following couplet:

تن خاک زو کشت آدم بجان * بالحمد لله کشوده زبان

It belongs evidently to the *ḥamd*-portion of the poem; for on f. 5 is the *na't* of the Prophet, and on ff. 6-8b, the praise of the four Companions of the Prophet and of the Imāms, Ḥasan and Ḥusayn. The actual story begins on f. 11 and runs on to f. 72b, where it ends with the following lines:

بگو حمد الله که این گفت و گو * بسرحد اتمام آورد رو
دل و حسن گشتند از عشق شاد * گرفتند از هم کمال مراد
تایج از ایشان بسی حاصلست * شناسد کسی کو بحق واصلست
یکی زان تایج بود این کتاب * که حسن و دلش نام شد از صواب

Immediately after this comes the following passage, in which the date of completion of the poem (1054/1644) is given:

ز هجر نبی زکی در شمار * گذشته هزارست و پنجاه و چار
که ترکیب این نظم ترتیب دید * نکو داستانی بآخر رسید

This is followed by a short section headed *مناحات در طلب مغفرت*, which ends on f. 79, with the following lines:

قلم رفته رفته باینجا رسید * ز سر کشتکیهای خود آرמיד
 درود نبی کشت ختم کلام * علیه الصلواه علیه السلام

After this the colophon runs as follows:

تاریخ ۲۶ شعبان المعظم سنه ۱۰۵۴ از قلم شکسته رقم ناظم این کتاب که
 عروسیست در مشکین نقاب یوم الاحد زیور تحریر یافت العبد محمد داود
 املحی غفر الله ذنبه تم بالخیر والسعاده

Dated 26th Sha'bān, 1054/18th Oct., 1644.

Pl. 79. S 7.4 × 4.3, 4.6 × 2.5. No *jādvals*. LL 15. Ind. *Nast.*, with a touch of *Shik*. Or. brownish pap. Edges repaired. Ink sticky. Wormeaten and affected by damp. Headings of sections are written in red, which has imparted a reddish tinge to those parts of the opposite page which press against them. Cond. not good.

Volume 42.

75.

MAJMU' A-E-JA' FARĪ (مجموعه جعفری).

A biographical account of Nawwāb Mirzā Mahdī 'Alī Khān Bahādur Hishmat Jang-e-Khorāsānī, a Persian nobleman belonging to an ancient and respectable family of Khorāsān. He was born on 23rd Rābī' I, 1168/7th January, 1755. His father, Mirzā Muḥammad Ṣādiq Khān, was Ḥakīm Bāshy to the Persian court after the murder of Nādir Shāh. He was sent to Turkey as Persian Ambassador by Shāh Rukh Mirzā, grandson of Nādir Shāh. After visiting the holy places in Arabia and being invited by

نواب ذوالفقار الدوله معین الملک نجف علی خان بهادر غالب جنگ

he came to India, landed at Surat in 1193/1779, went to Shah-jahanabad in 1195/1781, and proceeded, on the death of the Nawwāb, to Azimabad in 1198/1783-84, where he entered the service of the East India Company. He was appointed to a post in the Customs and Revenue Department at Ghazipur, and became a friend of J. Duncan, then Collector of Benares, who later, on becoming Governor of Bombay, called him to Bombay and sent

him on a political mission to the court of the Persian Monarch, Fath 'Alī Shāh Qājār. He rendered valuable services to the British East India Company, especially when the British were trying to expel the French from Egypt and the East. In appreciation of them he received from the Marquis of Wellesley a pension, and died on 17th Rabī' II, 1219/5th July, 1804. The author of the *Majmā'a* is the Mirzā's grandson, Mirzā Muḥammad Ja'far, son of Mirzā Muḥammad Khān, better known as Muḥammad Jān (p. 1), who has called the book *مجموعه جعفری*, after his own name (p. 2). It is divided into ten chapters as follows :

فصل اول در احوال خاندان نواب مرزا مهدی علیخان بهادر حشمت جنگ

و وقوع قتل نادرشاه و واقعات بعد از آن

” دوم ” نواب مهدی علی خان

” سوم ” ورود نواب معظم الیه به بندر سورت و روانه شدن از آنجا
بشاهجهانآباد عزیمت عظیمآباد و منصب یافتن از سرکار کمپنی بهادر

” چهارم ” ورود نواب معظم الیه به بندر معموره بمبئی و سند وکالت مختار
کاری کوتی تجارت و امارت ابوشهر یافتن

” پنجم ” روانگی نواب محشتم الیه بدار الخلافه طهران و باریافتن در
دربار پادشاهی و عرض مطالب و حصول مآرب کما هی و
رخصت یافتن

” ششم ” ورود بمعموره بمبئی و رسیدن بخدمت نواب کورنر بهادر و روانگی
ببندر جده و سند وکالت امور لشکر و جنگ با فرانسیسان و مغلوب
نمودن ایشان را

” هفتم ” روانگی به بمبئی و استعفا خواستن و تتمیم ذکر آنچه مناسب مینمود
و فقراتی چند از منتخبات کتاب دبستان المذاهب

فصل هشتم در ارتحال نواب غفران مآب و باقی ماندن دو اولاد ذکور از
آنجناب و ذکر مجمعی از احوال ایشان و مایناسب ذلك من

مقالات الحکما و نصایح الادبا

” نهم ” علامات داله بر اخلاق که تعبیر از آن بعلم قیافه و فراست کنند
” دهم ” نصایح لقمان حکیم و غیره نصایح حکما به کسری بادشاه عجم
و ختم کتاب

سپاس و ستایش مالک الملکی را رواست که بجمکت بالغه
Begins :

Eight folios inserted between fol. 141 and fol. 154 are written in a different hand. They contain counsels given by Luqmān and other philosophers to Kisrā (Nawshēr wān) of Persia. At the end a sheet is attached, which contains a list of the rulers of Persia up to the accession of Nāṣiru'd-Dīn.

Pp. 157. S 8·2×6·3, 5·8 to 6×4·3. No *jadwals*. LL 12-14. Fine Persian *Nast.* mixed with *Shik*. Strong European bluish paper with watermarked lines. Cond. good.

Volume 43.

76. *Makhzan-e-Shu'arā* (مخزن شعراء).

A valuable *autograph* copy of an unpublished *Tazkira* (“Memoirs”) of *Rekhta* (early Urdū) poets of Gujarāt, written in Persian by Qāẓī Nūru'd-Dīn Ḥusayn b. Qāẓī Sayyed Aḥmad Ḥusayn Raẓawī Shīrāzī *Fā'eq* of Broach and completed in 1268/1851-52. It opens with a Persian prose preface written in an ornate style (headed by a caption in red ink, viz., فروغ بخشى, by the author's friend, Mīr Kamālu'd-Dīn Ḥusayn Kāmīl, noticed in the *Tazkira* below, f. 51b), which begins as follows :

در گلشن حمد تو بیان نیست مرا

In this preface the writer *Kāmīl* bestows high praise on the

Tazkira and on the author's learning, style, and good taste in making the selection. This is followed by the author's introduction (*dibācha*), which begins on f. 7 with the following words:

اولی ترین سخنی که بلغای بلاغت بیان سخنوری

The author says that he wrote the memoirs at the desire of two friends of his, viz., Mīr 'Abbās 'Alī *Shawq* and Mīr Ḥaydar Ṣāheb *Mā'il*, and named it *Makhzan-e-Shu'arā* (f. 8b). It contains very brief notices of 109 poets, including the poetess, *Hijāb* (f. 22b), who wrote poetry in *Rekhta* or old Urdū. These notices are followed by brief extracts from the works of the poets. The notices are arranged in the alphabetical order of the *takhalluṣ*. This latter is written in red ink. The following poets have been noticed:

f. 9.	1 احسن، محمد حسین	f. 18.	15 اححق، محمد اححق سورتی
	2 احسان، محمد احسان عرف		16 باقی، میر باقی علی بخاری ابن
f. 10b.	پیاری میان	f. 18b.	شاه عالم احمد آبادی
f. do.	3 احمد، سید احمد، احمد آبادی	f. do.	17 باقی، احمد آبادی
	4 ایضاً، میر احمد الله چهلوی		18 بخشش، شیخ احمد بخشو
f. 11.	صاحب	f. do.	میان
f. 11b.	5 ایضاً، سید احمد میان	f. 20.	بریان،
	6 اخلاص، عبدالرحمن خان	f. do.	20 بلیغ، غلام قادر
f. 12.	عرف سیدو میان	f. 20b.	21 بهادر، شیخ بهادر
	7 احقر، پدر ارشاد علی		22 ایضاً، ،، عرف
f. 13.	شاه اضعف	f. do.	شیخو میان
f. do.	8 اختر، احمد علی حیدر آبادی	f. do.	23 بیتاب، بدر الدین
	9 اختر، رضی الدین پسر	f. 21.	24 یهوش، میر رمضان علی
f. 14.	منشی عبدالحکیم کمتر	f. do.	25 تجرد، عبد الله شاه سورتی
f. 14b.	10 اظہر،	f. 21b.	26 تبسم، عبد الکریم سورتی
	11 اضعف، ارشاد علی شاه	f. do.	27 ثناء، شیخ ثناء الله
f. do.	سورتی	f. 22.	28 جولان، شیخ غلام شاه
f. 15.	12 افروز، مولوی محمد صاحب	f. 22b.	29 جوش، سید عبد الرحیم
f. do.	13 امیر، سید میر علی	f. do.	30 حامد، شیخ حامد
f. 17b.	14 انجم، سید احمد علی	f. do.	31 حجاب، محبوبہ کشمیری

f. 23.	حزین، غلام حسین	32	f. 44b.	عباس، سید عباس علی	63
f. 23b.	حسن، سید حسن	33	f. 45.	علی، شیخ علی مہری	64
f. do.	خلیق، غلام احمد	34	f. do.	عزلت، سید عبدالولی	65
f. 24.	خوشتہ، سید برہان الدین	35	f. 45b.	عرفی، غلام وجیہ الدین	66
f. do.	ایضاً، قادر میان	36	f. 46.	علوی، غلام جیلانی	67
	ایضاً، از قوم بواہر	37	f. 47.	غالب، سید حاجی میان	68
f. 24b.	سورت		f. do.	غمگین، منشی فرید بخش	69
f. 25.	دلکش، حافظ داؤد	38	f. do.	غنی، خواجہ ابراہیم	70
f. 25b.	دلیر، سید ابراہیم	39		فاضل، شیخ فاضل دوسو	71
f. do.	درویش، سید درویش علی	40	f. 47b.	میان	
f. do.	ذاکر، سید محمود	41	f. do.	فائق، The author	72
f. 26.	رحمت، رحمت اللہ	42	f. 49.	فدا، سید حسین	73
f. 26b.	رسوا، میر عبد اللہ بیگ	43		فرحت، ابن نواب ابراہیم	74
	رفعت، سید رفعت اللہ	44	f. do.	یاقوت خان	
f. do.	سورتنی		f. do.	ایضاً، سورتنی	75
f. do.	رکھو،	45	f. 49b.	فضل، شیخ فضل	76
f. 27.	زیرک، سید علوی	46	f. do.	فقیہ، بابو	77
f. do.	سلیمی،	47	f. do.	فہم، ملک سردار	78
	سمجھو، غلام محمد سمجھو	48		قطب، ملا قطب الدین	79
f. 27b.	سورتنی		f. 50.	سورتنی	
	شایق، میر غیاث الدین	49		قطبی، جمال الدین حسین	80
f. 37b.	سورتنی		f. do.	خان	
f. 39b.	شرر، مرزا غلام علی	50	f. 51.	کاظم، محمد کاظم	81
f. do.	شرفو،	51	f. do.	کامل، سید منصور	82
f. do.	شعلہ، حسن بابور	52		ایضاً، میر کمال الدین حسین	83
f. 40.	شوق، میر عباس علی	53	f. 51b.	رضوی	
f. 42.	شیدا، خواجہ سعید	54		کریم، نواب عبد الکریم	84
f. 43.	شمس، حکیم شمس الدین	55	f. 54b.	یاقوت خان والی سچین	
f. do.	صاحب، نواب حامد بیگ	56	f. do.	کتر، منشی عبد الحکیم	85
f. 43b.	صوفی،	57	f. do.	لطف، منشی لطف اللہ	86
	ضاحک، مرزا احید الدین	58	f. 55.	لطیف، میر شمس الدین	87
f. do.	بیگ		f. do.	مانل، سید حیدر	88
f. 44.	طالب، مرزا محمود بیگ	59	f. 56.	بحرور، میر فیاض الدین	89
f. do.	ایضاً، شیخ علی	60	f. do.	مخلص، سید غلام محی الدین	90
	ظفر، سید مظفر حسین	61		عجب، نواب محمد ابراہیم خان	91
f. do.	بخاری		f. 56b.	مبارز الدولہ	
f. 44b.	عابد، غلام زین العابدین	62	f. do.	مسیح، میر ذوالفقار علی	92

f. 57.	مرہون، مرزا عبد اللہ	93	f. 62b.	نجف، خان آغا	102
f. do.	مشتاق، محمد حسین	94	f. do.	ایضاً، محمد شفیع	103
	ایضاً، شیخ نجم الدین	95		نصیری، نواب امین الدین	104
f. do.	میان بابا		f. 63.	حسین خان از بڑودہ	
f. 59.	ملا، غفر الدین سورتی	96	f. do.	وحشت، میر نظام الدین	105
f. do.	مفتون، امیر صاحب	97	f. 63b.	وحید، شیخ وحید الدین	106
f. 60.	منیر، غلام محمد	98	f.	ولی، محمد ولی احمد آبادی	107
f. 61b.	منظور، شیخ محمد	99	f. 66b.	مہرنک، میر عزیز اللہ	108
f. 62.	نادان، شیخ عبادت حسین	100	f. do.	یعقوب، یعقوب علیخان	109
f. 62.	نادر، میر امان اللہ سورتی	101			

Wali (No. 107) is the famous poet of the Deccan, who is generally regarded as the father of Urdū poetry and about whose birth-place there is a difference of opinion amongst scholars. Here it is stated that he was born and buried at Ahmedabad. It is further stated (in a different hand) that he died at Ahmedabad in the earlier part of the reign of Muḥammad Shāh and that his grave is located between the shrine of Mūsā Sohāg and Shāhī Bāgh. The author adds that Mīr Taqī Mīr was wrong in supposing in his *Tazkira* that Walī belonged to Aurangabad.

The date of completion of the *Tazkira* is given in the chronogrammatic title *Makhzan-e-Shu'arā* (1268/1851-52); but this copy was finished on Friday, 16th Shawwāl, 1270/July, 1854 (according to Pillai, the 16th Shawwāl was a Wednesday,) at Broach. The colophon adds (f. 68b) کاتب و مولف و مالک هذا یکی است, from which it is clear that this is an *autograph* copy written by the author himself.

On completion, the *Tazkira* was sent to Mirzā Asadu'llāh Khān Ghālib, the famous poet of Delhi, whose reply to the author is copied on the margin of the last page (f. 68b). It runs as follows:

مخدوم مکرم حضرت قاضی محمد نور الدین حسین خان بہادر کی خدمت میں
عرض ہے کہ برخوردار مرزا شہاب الدین خان بہادر نے یہ اجزا بجگو دیئے،
نظم سے میں نے بالکل قطع نظر کی، کامل صاحب کی نثر جو آغاز میں ہے

اسکو بھی نہیں دیکھا صرف آپکی نثر کو دیکھا اور اسکو موافق حکم آپکے بعض جا درست کردیا، بعض موقع پر منشاء اصلاح بھی لکھدیا ہے مجکو یہ پایہ نہیں کہ آپکی نثر میں دخل کروں، بفحوائ الامر فوق الادب حکم بجا لایا ہوں مرجبا آفرین بخدا خوب نثر لکھی ہے، اللہ سبحانہ آپکو مدارج اعلیٰ کو پہنچاوے اور سلامت رکھے، مرقوم دوشنبہ جولائی سنہ ۱۸۶۲ عیسوی،

خوشنودی احباب کا طالب
غالب

This *Tazkira* was published in 1933 by the Anjuman-e-Taraqqī-e-Urdū, Aurangabad (Deccan), and edited by the Hon. Secretary, Mawlawī 'Abdu'l-Ḥaqq. This edition was prepared (vide p. 8 of the Introduction) from two MSS., one of which is this very MS. and the other belonged to the grandson and namesake of the author, Qāzī Nūru'd-Dīn Ḥusayn of Broach.

77. *Mir'ātu'l-Ḥusn* (مرآة الحسن).

The above *Tazkira* is followed by a Persian *masnawī* entitled, *Mir'ātu'l-Ḥusn*, by Qāzī Nizāmu'd-Dīn Khān *Fā'eq*. The poem begins (f. 69) with:

زبسم الله خوش ابرو هر کتاب است * که موج آبروی هر خطاب است

It is a poetical description of the various parts of the ideal beloved's body from head to foot (سراپا) and ends on f. 84 with the following verse, which contains the *takhalluṣ* of the author:

مرا در عشق فایق از همه کن * وصال من بحسن خاتمه کن

This *masnawī* was copied by the author and copyist of the *Tazkira* on 21st Shawwāl, 1270/17th July, 1854, at Broach. This *Fā'eq* is noticed on ff. 84b and 85 here, and also in the *Khātima* of the famous history of Gujarat, *Mir'at-e-Aḥ-madī*, from which a suitable extract is given in the *Tazkira*.

In 1151/1738-39, he was appointed Qāzī of Ahmedabad. He died in 1165/1751-52.

78. Sarāpā-e-Mehrī (سراپای مهری).

The abovementioned *maghawī*, *Mir'ātu'l-Husn*, is followed by another Persian *maghawī*, dealing with the same subject (سراپا) by the poetess *Mehrī*. It begins on f. 87 as follows:

ای بت چابک شیرین حرکات * جلوه ناز تو چون آب حیات

and ends on f. 92 with the following verses, which contain the *takhalluṣ* of the poetess:

روز و شب مهری بی تاب و توان * کرده نام خوش تو ورد زبان
آدم میچو پری حورا (هکذا) * که بدنیاست فرستاده ترا

This poem also was copied by the author and copyist of the *Tazkira* on 22nd Shawwāl, 1270/18th July, 1854. After the colophon, he gives a short account of the poetess, in which he says that she was a Persian beauty brought up and patronized by Nūr Jahān, the queen of Jahāngīr. She was afterwards married to her admirer, Ḥakīm Khwāja Maḥram 'Alī (f. 92).

A copy of this poem, entitled *Sarāpā-e-Mehrī*, is noticed by Pertsch in his Berlin catalogue, No. 674,9.

Ff. 92. S 10·6×6·5, 7·9×4·1. LL. 13. Ruled red border lines. Thin but strong Europ. pap. Ind. Nast. Ink is eating into the paper. The matter on the margins seems to have been added later. Cond. good.

Volume 44.

MAJMU'Ā (مجموعه).

This volume contains the following four treatises:

79. "Risāla-e-Su'āl wa Jawāb-e-'Attār" (رسالة سوال و جواب عطار).

Though the title of this small poem (ff. 1b-25b) gives verisimilitude to its being an independent poem of 'Attār, yet

it is *impossible* to believe that it was composed by the great Sufi poet. It is nothing more than a portion of the *Mazharu'l-'Ajā'ib*, the question of the authorship of which has been discussed above in Vol. 24, where it is pointed out that that book also has been wrongly attributed to 'Aṭṭār.

Begins (f. 1b):

یکی بری (پیری) مرا آواز می داد * که ای عطار از دست تو فریاد

This passage is found on f. 149b of the *Mazhar* (Vol. 24 above). It is stated that a certain Pīr asked 'Aṭṭār a number of questions (about 30), which he answered. The couplet No. 13, on f. 2b, in this manuscript, which refers to this matter, is incorrect and prosodically defective:

چو کرد این پس سوال آن پیر از من * فرو بردم سر اندر جیب پیرهن

In the *Mazhar* (f. 150) it reads as follows:

چو کرد او سی سوال از من بصبی * فرو رقم بخود بر مثل قطبی

The sequence of lines here is not the same as in the *Mazhar*, where, moreover, couplets often present slight textual alterations.

A former owner of the MS. has written in pencil the following remark on the margin at the commencement of the poem :

این رساله از روی اعتقاد رافضی موافقت دارد و نسبتش بشیخ عطار محض
اقترا است بلکه خواندنش خو [د] گناهست بسیار غلو دارد معاذ الله من
عقاید الروافضی

Another remark also written in pencil by the same writer is found on the margin of f. 8b., against the couplet :

که لعنت بر ابوبکر و عمر باد * که بر آل نبی کردند یداد
این شعر الحاق از مرد رافضی است گویا بر ذات حضرت عطار^ص اقترا بسته
است معاذ الله منها بجا عطار و بجا این گفتار

80. *Asrārū'l-Wahy* (اسرار الوحي).

This Arabic tract begins on f. 27b as follows:

قال الشيخ الامام الاجل الزاهد ابو محمد علي البلخي فيما قرأت

After the *asnād*, it is said that, as reported by 'Alī, the Prophet asked God, the Almighty, "What act was the most excellent (اي الاعمال افضل)?" He received a rather lengthy reply, which is reported here, each part of it being introduced by the words يا احد, written in gold.

The colophon (f. 36b) gives the title mentioned above, the name of the copyist, Shaykh Maḥmūd, and the date, end of Ṣafar, 859/Febr., 1455. F. 26 is blank; on f. 27 is an oblong octagonal seal of Muḥammad Qutbu'd-Dīn al-Ḥusaynī.

Ff. 27-36b. Size of page same as of the above MS.; writ. sp. 4.4 × 1.7 within golden *jadwals*. LL 11. Very beautiful Persian *Nast*. Or. thick brownish pap., slightly *zaraḡshān*, mounted. In spite of age, condition good.

81. *Lawāme'* (لوامع).

An incomplete copy of *Jāmi's* extensive commentary on the famous *Qaṣīda-e-Khamriyya* of Ibnu'l-Fāriḍ (d. 632/1235) ending in *mīm*. *Jāmi* himself describes it as follows:

شرح الفاظ و عبارات و كشف رموز و اشارات قصيدة ميمية
خمرية فارضية

It was composed in 875/1470, as expressed by the last words, شهر منفر, of the concluding line (f. 73). Nearly the first half of the book, containing introductory matter, is missing.

Begins abruptly (f. 42) as follows:

يک‌نکان و دور ماند و از نظر ناعمرمان مستور [رباعي] دی شانه زد آن
ماه غم کیسو را

which agrees with line 17, p. 128, of the edition printed in Constantinople, 1309/1891-92. The Arabic couplets of Ibnu'l-Fāriḍ are copied in red ink.

Dated 974/1566-67.

Other copies: *Ind. Libr.* MUA p. 17, No. 97; Bk No. 181 (7); *IvASB* No. 612 (30). *For. Libr.* EIO Nos. 1357 (16), 1358 (1); *EB* Nos. 894 (12) and 895 (6); *Pert* p. 282; *R* p. 808, 828.

Ff. 42-72. Folios 37-41 and 50 blank. Size of page same as of MS. No. 79 above; writ. sp. 4×1·7. LL 16-18. No *jadwals*. Or. pap. Inelegant *Nast.* with a *Naskhī* twist. Pages repaired. Cond. good.

82. *Sharḥ-e-Yak Bayt-e-Ḥāfiẓ* (شرح يك بيت حافظ).

A full explanatory note on the following couplet of Ḥāfiẓ:
 پیر ما گفت خطا بر قلم صنع نرفت * آفرین بر نظر پاک خطا پوشش باد
 Begins on f. 73b:

بسم الله.... لك الحمد اللهم ملهم الصواب الخ چند کلمه در تبیین معنی یک بیت از
 اشعار لسان الوقت حافظ شیرازی

It is unfortunately incomplete and abruptly breaks off with the following words on f. 75:

لیکن چنانچه اشارت بآن رفت مشتمل بر حکم دقیقه مصالح

Ff. 73b-75. Size of page same as of MS. No. 79 above; writ. sp. 4×1·7. LL 16. Or. pap. *Nast.* No *jadwals*. Pages repaired. Cond. good.

Volume 45.

83.

ASMĀRU'L-ASRĀR (اسمار الاسرار).

These *Asmār* or 'Night Discourses' contain *Asrār*, that is, Mystical Interpretations of the Quranic verses and Traditions, by the greatest Muslim saint of the Deccan, Khwāja Banda Nawāz Ṣadru'd-Dīn Abu'l-Faṭḥ Sayyed Muḥammad-e-Ḥusaynī, better known as *Gēsū-Darāz* ("having long locks"). He was born in Delhi on 4th Rajab, 720/10th August, 1320, (though the date usually given is 721/1321), where he became the most famous disciple and *khalīfa* of the Delhi saint Naṣīru'd-Dīn Maḥmūd Charāgh (d. 18th Ramazān, 757/14th September, 1356). On the death of the latter he went to Gujarat,

where he stayed for a long time with Khwāja Ruknu'd-Dīn *Kān-e-Shakar* ("sugar mine"), came to the Deccan, settled at Gulbargah in 815/1412-13, ~~was~~ highly respected by the Bahmanī *Sultāns*, Ferozshāh and Aḥmadshāh, and died on 16th Z. Qa'da, 825/1st November, 1422, aged 105 lunar years. He was buried in a magnificent mausoleum at Gulbargah. He wrote a number of books, of which the most famous are *خاتمه*, *اسرار الاسرار*, *جوامع الكلم*, *استقامة الشريعة بطريق الحقيقه*, *وجود العاشقين*. See Ferishta, vol. i, and the *Akhbārū'l-Akhyār*. M. Ivanow (No. 1219, 3) says that the *Asmār* is divided into 115 *samars*. It is true that some MSS. do give this number, but in view of the remarks made by the author at the beginning of the book that it contains as many *samars* as the chapters of the Qur'an, i.e., 114, it is but reasonable to expect 114 discourses only. This apparent difference, as has been satisfactorily explained by Sayyed 'Aṭā Ḥusayn, M.A., in his Introduction to his edition of the *Asmār*, Hyderabad (Deccan), 1350/1931-32, is due to the fact that the *samar* No. 74 is, in some MSS., split up (without any justification) into two separate ones. In our MS. (ff. 162-64) it is not so split up; therefore, if this MS. had been complete, it would have contained 114 *samars* only, as originally designed by the author.

Two of the pages at the beginning are wanting. Begins abruptly (f. 2) as follows:

کرد دماغ لطیفی سبک شد کران سنکی بیاد هوا رفت

which agrees with line 8, p. 3, of the printed edition mentioned above. It ends with the following words of 112th *samar* (line 19, p. 341, of the printed edition):

ما سلك من سلك فيها الا بلغ المنزل وفاد المايل مع ذلك لا يرجعون

Other copies: *Ind. Libr.* IVASB Nos. 1219 (3), 1220. *For. Libr.* EIO No. 1861. Other private copies are mentioned in the Introduction to the Printed edition referred to above.

Ff. 289. 8 8.2 × 5.9, 5.6 × 3.1. LL 15. Clear bold *Ind. Nast.* Europ. pap. bluish tinge. watermarked lines. Cond. good.

Volume 46.

84. *Maqṣad-e-Aqṣā* (مقصد اقصیٰ).

On principles of Sufism, by 'Azīz b. Muḥammad an Nasafī, who wrote a number of books on Sufism such as بیان التزویل, كشف الحقائق, etc., and died in 661/1262-63 at Abarqūh. The *Maqṣad-e-Aqṣā* forms the basis of E. Palmer's "Oriental Mysticism", Cambridge, 1867. Some Darweshes asked the author a few important questions on the subject of Sufism, such as "Who is the Traveller?", "What is the Way?", "What are the Stations?", "What is the Goal?", "What are *Sharī'at*, *Tarīqat*, and *Ḥaqīqat*?", "Who is the Perfect Man?", etc. His answers to these questions form the subject-matter of this book.

Begins (f. 2b):

الحمد لله.....چنین گوید اضعف ضعفا و خادم فقرا عزیز بن محمد النسفی

On f. 1 an Arabic Ḥadīth etc., and on f. 2, two seals, the square one of Sayyed Imāmu'd-Dīn Aḥmad and the oval one (somewhat defaced and repeated on the last page of the MS.) of Sayyed Quṭbu'd-Dīn Khān Bahādur, bearing the date 1163/1750. The same folio contains a memorandum note of a former owner, Fakhru'd-Dīn 'Alī, dated 1139(?) / 1726-27.

Dated 13th Ṣafar, 6th *Julūs* year of Bahādur Shāh (1119-1124/1707-1712), i.e., about 1124/1712.

Other copies: *Ind. Libr.* Asaf i, p. 482, Nos. 779, 846; IvASB Nos. 1179 (2); 1180; IvC No. 414. *For. Libr.* BL i No. 99; EB Nos. 1250, 1298 (49); Pert No. 6.11; R p. 834; EIO No. 1806; Br Sup Hnd No. 1235. Lithographed in Tehrān.

S 8-5×4-7, 7-1×3-3. LL 17. Red ruled border lines. Or brown pap. Ind. bold and clear *Nast.* Cond. good.

85. *Fāl-Nāma* (فالنامه).

The MS. has no title, but, as it treats of *fāls*, or methods of taking auguries, it is given the title of فالنامه.

On the back of the last page of the *Maqṣad* there is a talismanic diagram of eight of the points of the compass, *Mashriq*, *Maghrib*, *Shimāl*, *Janūb*, *Bāyeb*, *Īsān*, *Nayrat*, and *Agney*, with instructions for not going out in a particular direction on a particular day. It is followed by six folios of a different paper written over in a different later hand. The first contains an account of the inauspicious days of a lunar month, while the remaining five contain the *Fāl-nāma-e-Sikandar*, various amulets, and squares of magical figures to act as charms against disease.

86. “*Ruq‘āt-e-Amīr Khusraw*” (“*رقعات امیر خسرو*”).

This collection of letters is also called *انشاء امیر خسرو* (EIO No. 1221) and *عنوان نامه خیالات* (IvC. No. 126). For the contents and the authorship of this so-called *Ruq‘āt-e-Amīr Khusraw*, see Vol. 12 above, where they are fully discussed. In this copy the short prose preface and the first few lines from the *maṣnawī*, *Dewabrānī Khizār Khān*, of *Khusraw* are wanting.

Begins :

زکاف و نون که رمز مشکست آن • یکی نقطه برون داده دلست آن

The first letter beginning with *من محب نامه مجرّم* is found on the next page. A few pages from the middle are also missing. Copied on 19th Z. Hījja, 1181/7th May, 1768 at *خجسته بنیاد* (*i.e.*, Aurangabad) by Qalandar Beg.

For other copies see Vol. 12 above.

Size of paper same as above, Writ. sp. 6×3. LL 13. Clear Ind. Nast. Or. pap. Arabic verses and headings of *ruq‘āt* in red. Cond. good.

Volume 47.

87.

TAFSĪRU'L KAWĀSHĪ (تفسیر الکواشی).

The first half of a very rare commentary on the Qur‘ān by *احمد بن یوسف بن حسن بن رافع بن حسین موفق الدین ابو العباس الموصلی الکواشی*

surnamed Kawāshī after a fort in Mosul (Mawṣil), where he was born. He was a well-known Shāfē'īte doctor, who, according to *Kashf. Zun.* died in 680/1281-82.

Begins on f. 3b as follows: الحمد لله حق حمده و اشهد ان لا اله الا الله

The last chapter commented on is the *Sāratu'l-Kahf*, the Eighteenth Chapter. On f. 1b. are some directions for slaughtering an animal (ذبح), f. 2 bears an effaced round seal and contains Tha'labī's statement about the number of verses in the Qur'ān. On f. 3 are the title of the book and a short biographical notice of the author taken from the *Ṭabaqātu'l-Mufasssīrīn*. The notice has been written by the copyist of the MS., whose name is mentioned in the colophon as Ibrāhīm b. Zayd b. 'Alī b. Jaḥāf al-Fāṭimī az-Zaydī, who finished the MS. on Thursday, 12th Sha'bān, 1099/1688. (The 12th Sha'bān, according to Pillai, was Saturday, the 2nd June).

S 11×7·5. 7·9×4·6. LL 29. Red and blue ruled border lines. Small clear *Naskh*. Quranic text in red. Or. pap. Holes in the last six folios. Cond. good.

Volume 48.

88. *Gulshan-e-Rāz* (گلشن راز).

This "Rose-garden of Mystery" is "one of the best and most "compendious manuals of the mystical doctrine of the Sufis, and "enjoys even at the present day a high reputation." (Br., *Lit. Hist. Pers.*, iii, p. 146). The author, Shaykh Maḥmūd-e-Shabistarī (called after Shabistar, his native place, eight leagues from Tabriz), tells us in the introduction that in the year 717/1317-18 [though Prof. Browne in his *Lit. Hist. Pers.*, iii, p. 147, and later on in the *Cat. of his Pers. MSS.*, ed. Nicholson, p. 228, gives 710/1311 year, but this seems to be questionable, because the text here (f. 2) as well as in the printed editions, Persian, Indian, and European, uniformly reads گذشته هفت و ده از هفتصد سال], a messenger arrived from Khorāsān and read out a letter from a contemporary Sufi [who, though not mentioned here, we learn from other sources, was the celebrated Sayyed Ḥusaynī (see Vol. 20 *supra*)], in which a number of questions dealing with

Sufism were asked. Those who were present at the gathering asked the author (whom they had often heard expounding the subject covered by the above questions) to answer them, and he did so on the spot. These questions, together with answers to them, incidental illustrations, parables, and digressions are contained in this poem, so that it has become, in the words of Prof. Browne, "one of the best manuals of Sufi Theosophy which exist, "especially when taken in conjunction with the excellent commentary of *'Abdu'r-Razzāq al-Lāhijī". (*Lit. Hist. Pers.*, iii, p. 148). These fifteen questions, with the English version of them by Prof. Browne, are as follows:

(1) "As to the nature of thought."

(f. 3b) چه چیز است آنچه گویندش تفکر .

(2) "Why is thought sometimes a sin, sometimes a duty, and what sort of thought is incumbent on the mystic?"

(f. 4b) کدامین فکر ما را شرط راهست * چرا گه طاعت و گاهی گناهست

(3) "What am 'I'? What is meant by 'travelling into one's self'?"

(f. 9b) که باشم من مرا از من خبر کن * چه معنی دارد اندر خود سفر کن

(4) "What is meant by 'the Pilgrim', and what by 'the Perfect man'?"

(f. 10b) مسافر چون بود رهرو کدامست * کرا گویم که او مرد تمام است

(5) "Who is the Gnostic ('*Īrif*) who attains to the Secret of Unity?"

(f. 13) که شد بر سر وحدت واقف آخر * شناسای چه آمد عارف آخر

(6) "If Knower and Known are one pure Essence, What are the inspirations in the handful of dust?"

* *Shaykh Shams al-Dīn Muḥammad bin Yaḥyā bin ʿAlī al-Mīlānī al-Lāhijī* (died about 912/1506-7) is the author of the "مفاتیح الاعجاز", "the excellent commentary" mentioned by Professor Browne, while *ʿAbd al-Razzāq bin ʿAlī bin Ḥusayn al-Lāhijī* is the author of the *kuḥur* مراد and flourished during the reign of Abbas II (A.D. 1642-67), to whom he dedicated his work. Evidently Professor Browne has mistaken the latter for the former.

✽ اگر معروف و عارف ذات پاکست ✽ (f. 13b)

✽ چه سودا در سر این مشیت خاکست ✽

(7) "To what point belongs the expression, 'I am the Truth'?"

(f. 14) کدامین نقطه را نطق است انا الحق

(8) "Why call they a creature 'united'? How can he achieve 'travelling' and 'journey'?"

(f. 15) چرا مخلوق را گویند واصل ✽ سلوک و سیر او چون گشت حاصل

(9) "What is the union of 'Necessary' and 'Contingent'? What are 'near' and 'far', 'more' and 'less'?"

(f. 16) وصال ممکن و واجب بهم چیست ✽ حدیث قرب و بعد ویش و کم چیست

(10) "What is the sea whose shore is speech? What is the pearl which is found in its depths?"

(f. 17b) ✽ چه بحر است آنکه نطقش حاصل (ساحل) آمد ✽

✽ ز قعر او چه گوهر حاصل آمد ✽

(11) "What is that Part which is greater than its Whole? What is the way to find that Part?"

(f. 20b) ✽ چه جزو است آنکه او از کل فزون است ✽

✽ طریق جستن آن جزو چون است ✽

(12) "How are Eternal and Temporal separate? Is this one the World and the other God?"

(f. 21b) قدیم و محدث از هم چون جداشد ✽ که این عالم شد آن دیگر خدا شد

(13) "What means the mystic by those allegorical expressions of his? What does he indicate by 'eye' and 'lips'? What does he intend by 'cheek', 'curl', 'down', and 'mole'? (He, to wit, who is in 'Stations' and 'States'.)"

❖ چه خواهد مرد معنی زان عبارت ❖ (f. 22)

❖ که دارد سوی چشم و لب اشارت ❖

❖ چه خواهد از رخ و زلف و خط و خال ❖

❖ کسی کاندر مقاماتست و احوال ❖

- (14) "What meaning attaches to 'Wine', 'Torch', and 'Beauty'? What is assumed in being a haunter of Taverns?"

❖ شراب و شمع و شاهد راجه معنی است ❖ (f. 25)

❖ خراباتی شدن آخر چه دعوی است ❖

- (15) "Idols, girdles, and Christianity in this discourse are all infidelity; if not, say what they are."

❖ بت و زنار و ترسائی درین کوی ❖ (f. 27)

❖ همه کفر است و گر نه چیست برگوی ❖

The value of the work can be estimated by the amount of attention bestowed on it by Eastern as well as Western scholars. A large number of commentaries have been written on it. As many as twenty-eight were inspected by Jāmī; but perhaps the most famous is the *مفاتیح الاعجاز* by Muḥammad b. Yaḥyā b. 'Alī-e-Gilānī-e-Lāhijī-e-Nūrbakhshī, whose *takhalluṣ* was *Asīrī* and who died about the year 912/1506-07. This was lithographed in Tehrān in 1301/1883-84. In 1344/1925-26, one Muḥammad Naẓīr Ṣiddiqī Fayẓābādī published an Urdu translation or adaptation of it, without duly acknowledging his indebtedness to Lāhijī, under the name of *Mashhad-e-Nāz*. He says, in his introduction, that he compiled it in a year and a half. In the last sentence on the last page (p. 413), he merely states that the poem was composed in 717/1317-18 by Shaykh Maḥmūd and that 61 years thereafter in 778 (!) Muḥammad b. Yaḥyā-e-Lāhijī wrote a Persian commentary on it called *Mafātiḥu'l-I'jāz*. An abridgement of the *mafātiḥ* was made by Muḥammad b. Maḥmūd Dehdār *Fānī*, who died at Surat in 1016/1607-08 in the reign of the Emperor Jahāngīr, under the name of *ابحار مفاتیح الاعجاز*.

(see IvC No. 217). An *abridged* commentary bearing the same name, *Mafātihul-I'jāz*, was published in Bombay in 1312/1894-95 and in Lahore in 1330/1911-12. The *Kashf. Zūn.* mentions three other commentaries: one by مظفر الدین علی شیرازی, another by ادریس بن حسام الدین بدلیسی (صاحب هشت بهشت), and the third by بابا محمود نعمت الله نخجوانی. In addition to these commentaries, one was also written by رشید الدین محمود اسفراینی (IvC No. 704). The following commentaries are mentioned in TM No. 666: (1) شرح نظام (3), شرح قاضی حسین میذی منطقی (2), شرح معین الدین احمد دهمدار (5), شرح شجاع الدین کربالی (4), الدین محمود داعی الی الله شیرازی, ابراهیم بن محمد علی سبزواری.

An anonymous commentary is noticed in EIO No. 1820 and two more in EB Nos. 1261-62. The famous poet 'Imād Faqih of Kirmān has composed his مصباح الهدایه in imitation of the *Gulshan-e-Rāz*. The text of the *Gulshan* has been lithographed in Persia and India several times. The poem was introduced in Europe by Tholuck in his *Sufismus* in 1821 and was partly translated into German by him in 1825. It was edited and translated into German verse by Hammer-Purgstall, Pesth, 1838. Whinfield also edited it with an English translation and notes, London, 1880; and in 1887 Trübner published *The Dialogue of the Gulshan-e-Rāz*. For an Ismā'ili interpretation of the *Gulshan-e-Rāz* by M. Ivanow, see JBBRAS, Vol. viii, Nos. 1 and 2, 1932.

Besides the *Gulshan*, Maḥmūd wrote the following prose treatises: رساله شاهد (published in Persia), سعادت نامه, and حق البقین. He died in 720/1320. Cf. Br. *Lit. Hist. Pers.* iii, pp. 146-150; *Kashf. Zūn.*; R p. 828; EIO No. 1814; Bk No. 121.

Begins:

بنام آنکه جان را فکرت آموخت • چراغ دل بنور جان بر افروخت

Dated 1321/1903-04.

Other copies: *Ind. Libr.* MF vii, 127; Asaf (i), p. 464, Nos. 187, 198, 437 and p. 1484, No. 137; Bh No. 484 (i); Bk Nos. 121-122; IvASB Nos. 553, 554; IvC No. 461(1); IvS I, Nos. 854, 876 (18); MUA p. 42, No. 70. *For Lib.* TM No. 666; EIO Nos. 1814, 1815; EB No. 1260; R ii, p. 608; Pert pp. 827-29;

Spr p. 477; F1 iii, pp. 425-26; Br ed. Nichol. p. 228; R Br pp. 101, 109.

Ff. 30. S 10·1×6, 7·6×3·3. LL 17. Bold clear *Nast.* Or. brown strong pap., somewhat glazed. Bound up with the next poem. Cond. good.

89. *Gulshan-e-Tawhīd* (گلشن توحید).

Another Persian Sufistic *maghnawī* attributed to *Akhtar* (Muḥammad Akramu'd-Dīn-e-Bukhārī), as indicated by the title written just above the commencement of the poem and as shown clearly by the remark on the margin. The purport of the latter is that the poem was commenced in 1216/1801-02, and finished in 1221/1806-07 in *Makka*. The remark shows that it was written by محمد اکرم اختر بخاری حنفی قادری واعظ الاسلام. As a matter of fact the poem was composed about three centuries ago by one Ibrāhīm Shāhidī *Mawlawī*, whose name has been fraudulently struck out by *Akhtar* in at least two places in this MS. and supplanted by Ghurbatī (غربی), *vide* line 13, f. 32b:

سابقاً این شاعری مولوی * از کتاب مثنوی معنوی

and line 7, f. 34b:

این کتاب شاعری مولوی * گشت مفتاح کنوز مثنوی

In spite of the fact that in these lines the original name, *Shahidī*, has been tampered with, there is enough of the name left to show what it originally was. Though *Akhtar* has struck off the real author's name, he has failed to remove the couplet in which the date of the composition of the poem has been given by *Shāhidī*. It still remains intact and bears unimpeachable testimony against the plagiarist:

چونکہ با عون خدا کردم تمام * گفتم اورا گلشن توحید نام
ہم نوشتہم آن زمان تاریخ او * بللی کو گلشن توحید جو

The last hemistich gives 937/1530-31 as the year in which *Shāhidī* wrote the poem. He says that he had selected 600 detached couplets from *Rūmī's Maghnawī*, but as they were disconnected, he composed, at the request of a friend, five couplets of his

own, suitable to the subject-matter of each one of Rūmī's, and thus produced a connected whole of 3,000 verses (=600×5). Another work of his is *Tuhfa-e-Shāhī*, which is a Persian-Turkish vocabulary in verse, composed in 920/1514-15. Herein he tells us that he was a native of Maglah in the province of Mantashah and that his father *دادای داد* lived at Broussa, as a Shaykh of the Mawlawī order. Besides these works, he wrote some other *maṣnawīs* and a *diwān* and died in 957/1550-51.

Begins:

حمد لا یحصى ثنای بی قیاس * بی نهایت منت بی حد سپاس

Not dated.

Other copies : R p. 592-593.

Size of page, writ. space, number of lines to a page, style of writing, and quality of paper the same as those of the preceding MS. Couplets from Rūmī's *maṣnawī* aṣṣ in red.

Volume 49.

90. *Dīwān-e-Nāṣir 'Alī* (دیوان ناصر علی).

Select odes from the *dīwān* of Shaykh Nāṣir 'Alī (*takhal-luṣ 'Alī*) of Sarhind, a great Sufi and eminent poet, who enjoyed the patronage of Sayf Khān, a distinguished nobleman of Awrangzeb's court at Allahabad. On the latter's death 'Alī went to Bijapur in 1100/1688-89, where he was patronized by Zū'lfaqār Khān, son of Āṣaf Khān, another powerful nobleman of the Moghul court, whom he accompanied on his expedition to the Karnatak. Afterwards he returned to Dehli, where he died in 1108/1697 and was buried near the grave of Niẓāmud-Dīn Awliyā. See *Khizāna-e-Āmerā*, *Sarw-e-Āzād*, and *Mir'ātu'l-Khiyāl*.

Begins :

* محبت جادۂ دارد نہان در خلوت دلہا *
* چوتار سبچہ کم کردید این رہ زیر منزلہا *

A commentary on this *dīwān* entitled *منتاح الدقائق*, by Jahāngīr b. Ghulām-Rasūl Raḡawī Ḥusaynī Fawrī and completed in 1183/

1769, is noticed in IvS I No. 808. Another commentary by اندر م, a pupil of Munshī Tekchand Bahār, is noticed in the Or. Coll. Mag. for November, 1928, as belonging to the Punj. Univers. Libr.

The MS. does not bear any date of transcription.

Other copies: *Ind. Libr.* MFB vii, 13; Asaf i. p. 730, No. 425; MUA pp. 32, 33, 35, and 36, Nos. 22, 31, 60, 65, and 86; Bk iii, No. 363; IvC Nos. 278, 279; Spr p. 329. *For. Libr.* R ii, p. 696; EB Nos. 1150-52; EIO Nos. 1639-48; Pr No. 963; Br Sup Hnd Nos. 614-616; Lind p. 134, No. 921.

S 4×2.2, 3.8×1.9. Eight couplets per page. Written in beautiful small *Nast.* in diagonal oblong panels enclosed within golden *jadwals*. Or. br. pap., a beautiful specimen of high class calligraphy and illumination. First pages of this *diwān* as well as of the next exquisitely illuminated with fine floral designs in gold. The *diwān* is preceded by a few pages of a different kind of paper containing a vocabulary of difficult words (written in red) and explained in Persian. These are followed by some pages of stray Persian verses written in fine *Nast.* and *Shik.* Portions of the first few pages wormeaten. Cond. good. Bound up with the next MS.

91. *Diwān-e-Ghanī* (دیوان غنی).

Select odes from the *diwān* of Muḥammad Ṭāhir, whose *takhalluṣ* *Ghanī* is a chronogram yielding 1060/1650, the year in which he first began to compose poetry. He was a disciple of Mullā Moḥsin *Fānī*, much admired by poets like Abū Ṭālib *Kalīm*, Muḥammad Jān *Qudsī*, and Ṣā'ib. He wrote a voluminous *diwān* and died in 1079/1668-69. See *Sarw-e-Āzād* and *Mir'atu'l-Khiyāl*. The *diwān* was lithographed at Lucknow.

Begins :

♦ جنونی کو کہ از قید خرد بیرون کشم پارا ♦
♦ کنم زنجیر پای خویشان دامان صحرا را ♦

Other copies: *Ind. Libr.* Cama No. 187; JMB p. 397, No. 2548; MRD p. 88; Punj. Univ. Or. Coll. Mag. Nov., 1928; Bk Nos. 334-35; IvASB Nos. 774-76; Spr pp. 410-11. *For. Libr.* R p. 692; EB Nos. 1127-29; Br Sup Hnd Nos. 585-88.

Size and other particulars same as those of the preceding MS. At the end a few pages of whitish oriental paper, on which the same plan of oblong diagonal panels within golden *jadwals* is continued. Cond. good.

Volume 50.

92.

DĪWĀN-E-ZUHŪRĪ (دیوان ظہوری).

A very valuable copy of the *dīwān* (*ghazals* and *rubā'īyyāt*) of the famous Persian poet of Bijapur, *Zuhārī*, generously presented to this collection on 15th May, 1921, by Mr. Bāqir 'Alī, then Secretary to the Urdu Textbooks Translation Board, Poona (now retired Deputy Educational Inspector). The value of this MS. lies in the facts that it contains several verses written in the handwriting of the poet himself and that the whole of the *dīwān* has been revised by him. On the title-page, there is a remark which runs as follows:

دیوان افضل الشعراء حضرت مولانا ظہوری علیہ الرحمۃ والمغفرہ وجا بجا خط
شریف ایشانست و از اول تا بآخر بنظر مبارک فیض اثر ایشان گذشتہ

In the middle of the page, the following remark is written twice over *محمد رستم*, and just below it is a fine round seal of *محمد رستم خانہ زاد عالمگیر بادشاہ*.

Nūru'd-Dīn *Zuhārī* was born at Turshīz (not Tarshīz), which was in all probability a district and not a town; for the town Turshīz, once a prosperous city in the middle ages and situated in the north-western corner of *قہستان* and south of Nīshāpūr, fell into ruins after the sack of it by Tīmūr in 783 (1381) and "disappeared from the map." Even at the present day there exists a district of Turshīz, but "no town of that name" (Le Strange, *Lands of the Eastern Caliphate*, p. 354). At an early age, *Zuhārī* went to Yazd, where he enjoyed the company of the famous poet Mullā Wahshī-e-Bāfaqī author of the *Khuld-e-barīn*. From Yazd he proceeded to Shiraz, where he stayed for seven years as an intimate friend of Darwesh Ḥusayn, who was thoroughly versed in history, poetry, riddles, and calligraphy. In 988/1580 he came to the Deccan and, like Malik-e-Qummī, first settled at Ahmednagar and then at Bijapur, where he became an intimate friend of the poet-laureate, Malik-e-Qummī, whose daughter

پیش خذکت از دل پیران نشان بماند
 تنهانه صبر من ز تو پاکرد در کباب
 کردیم زود قطع سخنهای دگر این
 در روز مکار غمزهات اسود خاطر م
 شاید که لاله داشته باشد ز رشک
 در باغ دوش حرف دهان تو میگذشت
 کم میاید بود غیر ز سودایان نشد
 امید مغز پروری از خوان وصل بود
 خیر از کسی بخوبی که کند دعوی
 در قامت تو قد جوانان گمان بماند
 بنما بمن کسی که بدتش عنان بماند
 حرف تو جوهر است تیغ زبان بماند
 از فکر این که زخم دگر مرسان بماند
 داعی که از تو بجز ارغوان بماند
 تعریف غنچه درد هنر باغبان بماند
 یک غم نکشت سودش و در صد زبانی بماند
 در سینه هوس خلش استخوان بماند
 خیری کند ظهوری از و نافران بماند

زهری بیجا
 بیجا

he afterwards married. Both these poets, who often collaborated in literary productions (like Beaumont and Fletcher), were much admired and munificently rewarded by Ibrāhīm 'Ādilshāh II (988-1037/1580-1627). Besides the *diwān*, Zuhūrī wrote the famous *Magnawī* called *ساقی نامه*, in imitation of Sa'dī's *Bostān* and dedicated it to Burhān Nizām Shāh II of Ahmed-nagar (999-1003/1591-1594), who sent him elephant-loads of presents. Besides being a gifted poet, he was a master of prose style. Amongst his prose works are the three prefaces known as the *سه نثر*, so much admired in India, the *بنج رنجه*, and the *مینا بازار*, all lithographed several times in India. His proficiency in calligraphy was a source of income to him. He earned large sums of money by the sale of the copies which he made of the *Rawzatul-Ṣafā*. His *shikasta* handwriting won the admiration of the author of *Ma'āṣir-e-Raḥīmī*. Our MS. presents specimens of his *nast-cum-naskh* style. Among his contemporaries may be mentioned the poets *Fayzī* and *Naẓīrī*, with whom he used to enter into poetic contests. He died in 1025/1616, according to Āzād and several other authorities, though other dates varying from 1024 to 1027 have also been suggested. A pretty full account of his life and works is given by M. 'Abdu'l-Muqtadir in Bk iii, Nos. 284-87. See also *Khizāna-e-Āmera*, *Sarw-e-Āzād*, *Mir'ātu'l-Khiyāl*, *Ātashkadah*, etc. Like No. 1503 in the India Office Library, our copy consists only of *ghazals* and *rubā'īyyāt*. It opens, like the India Office copy, with :

❖ بی امن وامان ساخته خوف و خطرم را ❖

❖ مستی شده خوش محبتی شور و شرم را ❖

The *rubā'īyyāt* (also like the India Office copy) begin with :

ای از تو همه پنهان و پیدا پیدا

Copies of the *diwān* in other collections are differently arranged. Our copy is certainly more correct and more complete than the *diwān* printed by Nawal Kishore in 1897. The latter does not contain the *rubā'īyyāt*; our copy contains a very large

number of them. Besides, the odes in the printed edition are arranged in the alphabetical order of the *radīf*-letters, while in our copy they are not so arranged. Against the ode beginning with:

* پیش خدنگت از دل پیران نشان بماند *
* وز قامت تو قد جوانان کان بماند *

there is a remark on the margin, which runs as follows:

این تمام غزل از خط شریف ایشانست

After the first eight *rubā'īyyāt*, there is the following remark on the margin:

از اول رباعی تا اینجا خط شریف حضرت مولانا ظهوری مرحوم است

On the margin against the *ghazal* ending with the *radīf* *رو*, there are two couplets, below which this remark occurs:

این دو بیت نیز از خط شریف مرحوم است

Undated; but it undoubtedly belongs to XIc/XVIIc.

Other copies: *Ind. Libr.* MUA p. 32, Nos. 19 and 21; Bk iii, No. 284; IvASB No. 116; IvC No. 739; Spr p. 880. *For. Lib.* TM No. 423; R p. 678; EB No. 1076; EIO No. 1530; R Br p. 105, 49.

S 9×5·4, 6·4 or 6·6×6·7 or 7. LL 18 or 19. No *jadwals*. Fine clear *Naskhi-Nast. Or.* br. pap. soiled by water and damp. Ink eating into the paper. Somewhat wormeaten. Cond. good.

Volume 51.

93.

TA'RĪKH-E-ALFĪ (تاریخ النبی).

A portion of a most valuable and exceedingly rare general history of the Muslim world in the first millennium after the *Rihlat* ("Death of the Prophet"). Its name *Alfī* is derived

*For the text and translation of this ode, a facsimile reproduction of Zuhūrī's handwriting and the significance of the autograph odes in this MS. as well as in Vol. 34 above, see my article on "Two Unique Persian MSS. in the University Library," published in the *Journal of the University of Bombay* for May, 1934, pt. vi, vol. ii.

from *alf* meaning a 'thousand', because it was to end with that year of the Hijra. It begins with the first year of the *Rihlat* or "Death of the Prophet", which occurred in 11 A.H., in consequence of which 10 years have to be added to every subsequent year in order to convert it into the Hijri year. The history is brought down to 997/1589. The arrangement is strictly chronological, and events are recorded from year to year. It was commenced at the command of Akbar in 993/1585 by Mullā Aḥmad Tatawī (of Thatha in Sind); after his assassination in 996/1588, it was continued by Ja'far Beg *Āṣaf Khān*. The first two volumes were revised by 'Abdu'l-Qādir of Badāyūn and the third by *Āṣaf Khān*. That part of it which deals with Akbar's reign is the most valuable of all. See *Ā'in-e-Akbarī*, *Muntakhab-ut-Tawārīkh*, and *Ma'āṣir-ūl-Umarā*.

Mullā Ḥaḳīm Aḥmad of Thatha was the son of Naṣru'llah, the Qāzi of Thatha. He travelled to Persia, studied theology and medicine at Mashhad, Yazd, and Shiraz, stayed for some time at the court of Shāh Ṭahmāsp, visited Karbalā, Makka, and Jerusalem, and returned to India. After spending some years at the court of Quṭb Shāh at Golkonda, he went in 989/1581-82 to Akbar's court and was commanded by him to write the present history, which he continued to do until he was murdered on 15th Ṣafar, 996/15th January, 1588.

Thereafter the work of compiling this history was continued by Mirzā Qiwāmu'd-Dīn Ja'far Beg, entitled *Āṣaf Khān*, one of the most eminent generals of Akbar and a good poet, whose father was *wazīr* to Shāh Ṭahmāsp. He died in 1021/1612-13 after a distinguished career under Jahāngīr.

Complete copies of this history are very rare. Our copy also is incomplete and several pages are damaged by large lacunae. The first event described is the night attack by Muḥammad b. Tūmart, the famous Berber Chief of the Muwaḥḥids of Morocco (died 522/1128) on his enemies. The first year mentioned (in red) is 505 of the *Rihlat* (515 A.H./1122-23) on p. 2.

Begins: شده در مقام فرمانبرداری ثابت قدم تر از اول شدند محمد تومرت

The volume comes down to a little after the death of Shāh Ṭahmāsp, which event is mentioned on p. 1004 (1.6). The chronogram found by Mirzā Jānī and quoted here gives the date and the month, its *abjad*-value yielding the year: پانزدهم صفر (984/1576). The MS. ends on p. 1008, with the following words:

میت خان و مرتضیٰ خان با صوفیان ییکناه بیچاره جنک کرده ایشانرا منہزم
کردانیدند و یک ہزار دویست کس از ایشان بقتل آوردند بمحلا درین روز
بناحق یازده کس از نسل

Other copies: *Ind. Libr.* MF iv, 42 (portion); IvASB No. 41 (portion); IvC No. 4 (portion). *For. Lib.* TM Nos. 222 and 223; Pr. Nos. 417 and 418; Lind. p. 111 (portion); Br Supl Hnd p. 302; R pp. 117–119 (portions); RS No. 424 (portion); EB No. 99 (portion); EIO Nos. 110–118 (portions).

Pp. 1008. S 13·3×8·4, 9·8 to 10×5·4. LL 30. Fine small *Nashk*; a few pages in *Nast*. Or. br. pap. No *jadwals*. Large lacunae on several pages; but repaired. Cond. good.

Volume 52.

94.

MUFARREḤU'L-QULŪB (مفرح القلوب):

A Persian abridged version of the famous store-house of Indian fables, the *Hitopadesha* ("Salutary Advice"), which, the author says (f. 1b), was in Hinduī (i. e., Sanskrit) language and consisted of four stories, viz., (1) منتر لابه (for منتر لابه = मित्र लाभ or "Acquisition of Friends"), (2) شهر بهد (for شهر بهد = सुहृद् भेद "Separation of Friends"), (3) بکره (for بکره or وگره = विग्रह "War"), and (4) سند (for سندی = संधि "Peace"). The Persian rendering was done by one whose name, as given here, is Tāj Muftī Malikī (f. 2); but in other copies, it is variously mentioned as Tāj-al-Ghanī (EB No. 1320), Tāj-i-Malikī (EIO No. 1335), Tāju'ddīn b. Mu'īnu'ddīn al-Malikī (R), and Tāju'ddīn Muftī al-Malikī (Aum), by the order of his patron, whose name is given here as follows:

ملك الشرق والغرب نصر الدوله والدين مقطع شق بهار اديم الله تعالى

M. Ivanow in IvASB No. 1709 gives the name of the patron after the word مقطع as Bahā-i-Nadīmu'llāh (?), and, in IvC No. 685, as Shaykh Bahā'u'ddīn Na'īmu'llāh, and observes that he cannot be identified. In EB No. 1320, it is stated that the work was "dedicated to Sulṭān Naṣīr aldaulah wa-aldīn, that "is no doubt the emperor Humāyūn, Babar's eldest son, who "ascended the throne of Dihli 937/1530."

Dr. Ethé (EIO No. 1983) says that he is "a ruler of uncertain "date identified by some as Naṣīr-aldīn Humāyūn,.....by "others, like De Sacy, as a prince of Akbar's time." The words, مقطع شق بهار, which occur in the Brit. Mus. copy also, have been rendered by Dr. Rieu (p. 757) as "fief holder of Shikk (?) Bihar", in which the word 'Shikk' seems doubtful to him. It is explained by M: 'Abdu's-Salām, in his English translation of the *Riyāzu's-Salāṭīn*, "a standard history of Bengal", as follows (p. 7, note 1): "The words used before Akbar's time to denote fiscal divisions or tracts of the country larger than the Pargana were Shaq, Khattah, etc." Several persons bearing the title of Nāṣīru'd-Dīn or Naṣīru'd-Dīn are mentioned in the above history among the rulers or governors of Bengal, of which Bihar formed a part. The phraseology tends to locate the author and his patron in Bengal. See *Notices et Extraits*, X, and De Tassy's *Litter. Hindoui* etc. I. In Blumhardt's Catalogue of Hindustani MSS. in the British Museum, No. 94, it is stated that the مفرح القلوب was composed by the order of ناصر الدين Nawwāb of Behār. For an account of the original and the wanderings of its stories through different countries, see the *Preface* to C. Wilkins's translation of the *Hitopadesha* and Keith-Falconer's "*Fables of Bidpai*". The author of the *Hitopadesha* is generally believed to be Vishnū Sharmā. But Dr. Peterson has shown him to be Nārāyan Bhatt. (See Kāle's *Pref. Note* to his edition of the *Hitopadesha*). A Gujarati translation of the *Mufarreḥu'l-Qulāb* is mentioned on p. 142 of MRD. Our copy begins differently from the Bodleian and the Brit. Mus. copies as follows:

الحمد لله رب العالمين.....بدانکه این کتاب از زبان هندوی بود که انرا
هتوبدیس خوانند

It covers all the four chapters of the original and retains the names of animals and places as in the Sanskrit. It was lithographed several times in India. Mīr Bahādur 'Alī Ḥusaynī translated it into Hindustani under the title of *Akhlaq-e-Hindī*, which was published in Calcutta, 1803.

Dated Thursday, 22nd Rajab, 24th Julūs of Muḥammad Shāh, i.e., about 1155/1742-43, (for Muḥammad Shāh ruled from 1131-1161/1719-1748). Copied by Asad Beg for کد مورام پندت, son of Bayāji Pandit, Wakīl of the Deshmukhs of Zafarnagar, the home of Dā'ūdkhān Pannī.

Other copies : *Ind. Libr.* MF ix, No. 51; MFS ix, No. 6; IvC No. 655. *For. Libr.* R p. 757; EB No. 1320; EIO Nos. 1983-1986; Pr p. 1033; Aum p. 47; Mehren p. 29; Br Sup Hnd Nos. 1229, 1230; R Br. p. 117.

S 8.3×5.1, 5.5×2.7 to 3.5. LL 11-15. No *jadwals*. Indian *Nast.* with *Shik.* Or. pap. Wormeaten. Cond. fair.

Volume 53.

95.

ḤĀL-NĀMA YĀ GŪY O CHAWGĀN (حالنامہ یا گوی و چوگان).

An exquisitely executed and highly artistic copy of the allegorical poem called *Ḥāl-nāma* (f. 6) or "*Gūy o Chawgān*" ("Ball and Polo-stick") by Maḥmūd 'Ārifī, a celebrated poet sometimes also called سلطان نانی, who lived and died at Herat, 853/1449. He mentions his *takhalluṣ* in the following couplet on f. 2b:

بی کوهر معرفت مدارم * تا نام بعارفی بر آرم

The "Ball and Polo-stick" are symbols of mystic love. The author tells us that he wrote the poem in the short space of a fortnight, when he was above 50 years of age (f. 22b):

پنجاه گذشت سال عمرم * یک نیمه شکست بال عمرم

and as a reward received a horse and one thousand *dinārs*. This poem has greatly influenced Hilālī's *Shāh o Gadā*. A Turkish translation of the *Ḥāl-nāma* by Lāme'ī (d. 937-38/1530-32) is noticed in the *Kashf. Zūn*. Besides this poem, 'Arīfī also wrote a treatise on Law and a *دمنامه*, see Dawlatshāh, vii, 4.

Begins: زآن پیش که حسب حال کوریم • از صانع ذو الجلال کوریم

A few folios are missing, as is evident from the catchwords on ff. 5 and 22, in consequence of which, the couplets referring to the patron, the time occupied in writing the poem, the author's reward, and the date of composition are wanting in this copy. In all there are 436 couplets in the MS. As other copies contain either 495, 505, or 510 couplets each, it appears that probably five or six folios have been lost.

This MS. is a beautiful specimen of high class Persian calligraphic art. The text is written on fine *zar-afshān* paper mounted on thick Dawlatābādī frames, which are also richly sprinkled with gold, each page presenting a different shade of colour. There are four beautifully executed colour paintings on ff. 8b (Polo game), 14, 18, and 21. On f. 1, there is an undated signature in English, which reads as "Sidney I. Churchill, Tehran", probably the name of one of its former owners. There are two dates of 'Arz-Dākhil, viz., 1105/1694 and 1127/1715. Moreover, there is a remark in Persian, in which mention is made of the title, the size of the volume, the kind of paper used, the margins and borders of pages, the variety of binding, etc. It runs as follows:

کوی و چوکان قطع وسط کاغذ می افشان حاشیه دولتآبادی چسپانیده الوان
افشان مجدول مذهب مصور جلد ساغری مشکی کنج و ترنج دار طلا پوش از
باب پیش کش محمدیخان حاکم کهدم مجلد بتاریخ ۱۸ شهر ربیع الثانی سنه
۱۱۰۵ داخل عرض شد

Headings are written in white on a gilt and floral ground. In the centre of the cover on the outside is a lozenge-shaped tooled

golden floral design with a beautiful antelope in a sitting posture. (see Frontispiece).

Not dated; but from the above remark it appears that it belongs probably to the end of XIc/XVIIc.

Other copies; *Ind. Libr.* Bh No. 331; Bk ii No. 172; *For. Libr.* Lind p. 142; EB Nos. 872, 873; R ii p. 639; RS No. 283; Fl i, p. 560; J Aum p. 36; Br p. 365-66; Br Sup Hnd No. 379.

Ff. 23. S 9.5×5.9, 4.5×2.3 to 2.5 (within *jadwals*). LL 12. Fine *jadwals*. Exquisite Persian *Nast. Or.* br. pap. Particulars of calligraphy and binding are already mentioned above. Cond. good.

Volume 54.

96.

AL-MASHRA'U'L-MURWI (الْمَشْرُوعُ الْمُرْوِي).

A valuable copy of short biographical notices of the descendants of 'Alī, the Fourth Khalifa, particularly of those who settled in the province of Ḥaḍramawt. It also gives notices of the 'Alawīs of Surat (e.g., محمد العيدروس صاحب سورة f. 149), Broach (e.g., احمد بن شيخ العيدروس f. 198), Hyderabad (e.g., احمد بن عبد الله العيدروس f. 201b), and Bijapur (e.g., ابو بكر بن حسين بلنقيه صاحب بيجاپور f. 176b).

The author's full name, as given here, is as follows:

جمال الدين ابو علوى محمد بن ابى بكر بن احمد بن ابى بكر بن عبد الله
الشلى الحضرمى

He was born at Tarīm in Ḥaḍramawt, in the middle of Sha'bān, 1030/1621, and, after finishing his studies under his father (noticed here f. 174b) and other scholars, he visited India and went to Makka, where he was appointed a teacher in the *madrasa*. But owing to ill-health, he had to resign his appointment in a few years. He died in 1093/1682. He gives an autobiographical account of himself on ff. 172b-174, where he mentions the following of his works: رساله في علم المحيى, on which he himself wrote a commentary, which became very popular and was copied by many scholars from Egypt, Yaman, and India; two

رساله في معرفة الظل الزوال كل يوم بمعرض , علم الميقات بلا آله
رساله في , رساله في المقنطر , رساله في معرفة اتفاق المطالع و اختلافها , مكة المشرفة
الاسطرلاب , مختصر الايضاح a commentary on Ibn-Hajar's ,
رساله الامام Suyūṭī's جمع الجوامع , a commentary on
مختصر الرحبيه المسمى بالتحفة القدسيه , السنوسى في المنطق
of Shaykh 'Abdu'l-Qādir, etc. Another biographical work entitled عقد الجواهر
is noticed in Bk xii No. 660.

الحمد لله الذى شرح بمعارف العوارف صدور اوليائه
Begins :

The whole work is divided into a *muqaddama*, two *bābs*, and a *khātima*. The *muqaddama* deals with the great merit of blood relationship with the Prophet. The first *bāb* treats of the descendants of 'Alī, their dispersion in different places, and the settlers of Tarīm, while the second gives short notices of the 'Alawīs arranged alphabetically. The *Khātima* describes the ceremonies observed in connection with, and the miracles attributed to, the *khirqas* ("spiritual robes") used amongst the 'Alawīs of Ḥaḍramawt. This is a complete copy said to have been transcribed from the autograph of the author himself. It is older than the one in Bankipore (Bk xii No. 807). There is a copy in the India Office also, see Loth, p. 206.

Dated 10th Jumāda II, 1095/15th May, 1684. Copied by 'Umar b. 'Abdu'llāh al-Ḥaḍramī.

Fi. 329. S 8×5·8, 6×3·9 to 4·2. No *jadhwa*ls. LL 25. Inelegant Arabic *Naskh*. Or. br. pap. Interleaved with tissue paper. Cond. good.

Volume 55.

97.

MAFĀTĪHU'L-I'JĀZ (مفاتيح الاعجاز).

The well-known comprehensive commentary on Shabistarī's *Gulshan-e-Rāz* by شيخ شمس الدين محمد يحيى بن علي الجيلاني اللاحي , whose *takhalluṣ* was *Asrī*. He was the principal disciple and *Khalīfa* of Sayyed Zaynu'd-Dīn Muḥammad Nūr-Bakhsh, the founder of the Nūrbakhshī Order of Sufis, who died at Ray in 869/

1464. After the death of his spiritual guide, Lāhijī went to Shiraz and there built a monastery called خانقاه نوری. He enjoyed the company of the famous philosopher, Jalālu'd-Dīn-e-Dawānī (author of the *Akhlaq-e-Jalālī*), at whose suggestion, it is said, he wrote the present commentary. He tells us (f. 2b) that he commenced it on 19th Z. Hija, 877/17th May, 1473. It is said that Shāh Ismā'il-e-Ṣafawī, after taking Shiraz, went and paid his respects to him. He died about 912/1506-07. Besides this work, he has also written some treatises on Sufism and has left a large *diwān*. His son was also a poet, whose *takhalluṣ* was *Fida'i*. For a fuller account of Lāhijī, see *Majālisu'l-Mu'minin*. For *Gulshan-e-rāz* and other commentaries on it, besides the above, see Vol. 48 above.

Begins: باسمک الاعظم الشامل فیضه المقدس لكل موجود

Dated 1160/1747.

Other copies: *Ind. Libr.* MF vi No. 12; *Asaf* i p. 480, Nos. 191, 286, 374, and 1107; *MUA* p. 15, No. 63; *Bk* No. 123; *IVASB* No. 555; *Spr* p. 478; *For. Libr.* EIO Nos. 1816-19; *Pr* p. 829; *AUM* p. 20; *Fl* iii pp. 426, 427; *R Br* p. 109.

Ff. 488. 8 8.1 × 4 6, 6.5 × 3. No *jadwals*. LL 19. *Ind.* running *Nast*. Or. pap. Slightly wormeaten. Cond. fair.

Volume 56.

98. *Risāla-e-Ṣafīyya* (رسالة صوفیه).

Neither the title nor the name of the author is mentioned in the treatise, but, in accordance with the subject dealt with, it is called *Risāla-e-Ṣafīyya*.

Begins: هو الموجود اوست موجود نه غير او و تا کيد اوست آنکه می کويد

It is a Persian commentary on an Arabic treatise on Sufism. The original Arabic text is distinguished from the Persian explanation by red and black lines drawn over the former.

Dated 8th Rabī' I, 1292/14th April, 1875. Copied by Sayyed Imāmu'd-Dīn in Bombay.

Ff. 15. 8 9.2 × 6.2, 7.7 × 4.6. No *jadwals*. LL 16. *Ind.* clear *Nast*. Or. pap. Cond. good.

99. *Zamīru'l-Insān* (ضمير الانسان).

A short biography in Arabic of the famous saint of Māhim (near Bombay), Makhdūm Faqīh 'Alī, by سيد محمد القادري (Sīd Makhdūm Faqīh 'Alī), the full title of the book is ضمير الانسان لازديادة اشتياق المحبين الى ذكر الرحمن. The principal source of information is a certain book of Mullā Muḥammad Khaṭīb of Kalyānī (Kalyan).

Begins: الحمد لله الذى غفر ذنوب المذنبين بالرحمة والغفران

It is divided into three chapters. Ch. I deals with the saint's lineage, the date of his birth (776/1374-75), and the date of his death, ليلة الجمعة (Thursday night), 8th Jumāda II, 835/11th Feb., 1432, (according to Pillai the 11th Febr. was a Monday). He was 59 years of age at the time of his death. It is further stated that he was buried on Friday (f. 20) at Māhim in the graveyard in which his mother and other relatives were buried. Ch. II treats of the miracles he had shown before he attained maturity. Ch. III gives an account of the miracles shown thereafter and of his meeting with Khizr and contains also a list of his works (ff. 25-25b): كشف الظلمات, شرح الفصوص, انعام الملك العلام, نور الازهر وشرحه ضوء الازهر, استجلاء البصر, ترجمة لمعات عراقى, زوارف شرح معارف, امحاض النصيحة, مرآة الحقايق ترجمة جام جهان نما, شرح رساله الوجود, تفسير القرآن.

Dated 17th Muḥarram (Wednesday), 1292/23rd Febr., 1875. According to Pillai 17th Muḥarram, 1292, was a Tuesday.

Ff. 18b-29. Size of paper and quality same as above; writ. sp. 6×4. LL 15. Clear bold Naskh. Or. pap.

100. *Risāla-e-Jām-e-Jahān-numā* (رساله جام جهان نما).

On Sufistic theosophy treating of various degrees of existence by محمد بن محمد عز الدين عادل بن يوسف الشيرازى (M. B. M. 'Alī), who calls himself (f. 32b) منشى اين رساله. The title is mentioned on f. 33. This Maghribī died in 809/1406-07. But in *Kashf. Zūn.*, the name of the author is given as مير غياث الدين منصور بن مير صدر الدين شيرازى, who died in 948-49/1541-43. An Urdu *Sharḥ* entitled مير غياث الدين منصور بن مير صدر الدين شيرازى by شوكت حسين was published at Bijnaur (U. P.) in 1928.

Begins: حمد بی حد و شکر یعد سزائی (سزای) ذاتی که وحدتش منشاء احدیت

Contains three *dā'iras* or "circles" illustrating some technical terms of Sufism. Immediately after the MS. comes to an end, we find a large *dā'ira* with a diameter measuring 5·7 inches.

Dated 27th Sha'bān, 1264/29th July, 1848. Copied by Mīr 'Abdu'llāh Ḥusaynī.

Other copies: *Ind. Libr.* MUA p. 13, No. 38; p. 17, No. 95; Asaf i, p. 412, No. 473, 859; IvASB Nos. 1299-1302; IvC No. 469(3). *For. Libr.* R p. 866; EIO Nos. 1927, 2914(4); EB Nos. 1291(4); 1298(18); Bl i No. 153; R Br p. 143.

Ft. 32b-38. S 9·2×6·3, 7·2×3 9. No *jadwals*. LL 21. *Ind. Nast.* Or. pap. Cond. good.

101. *Su'ālāt-e-Ḥusaynī* (سوالات حسینی).

These are the famous questions of Sayyed Ḥusaynī, which Maḥmūd-e-Shabistarī has answered in his *Gulshan-e-Rāz* (see Vol. 48 above). The questions are not generally met with separately. Here they are in a more complete and connected form than in the text of the *Gulshan* or its commentaries. In this MS. they are in the form in which they were probably asked in the original letter addressed by the author. They consist of the following twenty-eight couplets, twelve of which, marked with an asterisk, are found neither in the printed text of the *Gulshan* nor in its commentaries:

* زاهل دانش و ارباب معنی * سوالی دارم اندر باب معنی
 * ز اسرار حقیقت مشکلی چند * بگو اندر حضور هر خردمند
 نخست از فکر خویشم در تحیر * چه چیز است آنکه گویندش تفکر
 * چه بود آغاز فکرت را نشانی * سر انجام تفکر را چه خوانی
 کدا مین فکر مارا شرط راهست * چرا که طاعت و گاهی گناهست
 که باشم من مرا از من خبرکن * چه معنی دارد اندر خود سفرکن

*Not found in the printed texts of *Gulshan-e-Rāz* or in the printed commentaries thereon.

* مسافر چون بود رهرو کدام است * کرا گویم که او مرد تمام است
 که شد بر سر وحدت واقف آخر * شناسائی (ی) چه باشد عارف آخر
 اگر معروف و عارف ذات پاکست * چه سودا در سر این مشیت خاکست
 * کدامین نقطه (نقطه or نقطه) را نقطست انا [۱] لحق *

* چه گوئی هرزه بود آن رمز مطلق *
 چرا مخلوق را گویند و اصل * طریق سیر او چون گشت حاصل
 * مگر ممکن ز حد خویش بگذشت * بجای خود گرد این معنی توان گشت
 وصال ممکن و واجب بهم چیست * حدیث قرب و بعد ویش و کم چیست
 * چه بحر است آنکه علش (نطقش) ساحل آمد *
 * ز قعر او چه گوهر حاصل آمد *

* صدف چون دارد این گوهر بیان کن * بجای زد موج این دریا عیان کن
 چه جزو است آنکه او از کل فرو نشت * طریق جستن آن جزو چونست
 * چو عالم ماسواء الله است بیشک * معین شد حقیقت بود هر یک
 * ولی ثابت شد آنکه این محالست * چه جائی (جای) اتصال و انفصالست
 * و گر عالم ندارد جود (خود) وجودی * خیالی گشت هر گفت و شنودی
 قدیم و محدث از هم چون جدا شد * که این عالم شد آن دیگر خدا شد
 چه خواهد مرد معنی زین عبارت * که دارد سوئی (سوی) چشم و لب اشارت
 چه جوید از سر زلف و خط و خال * کسی کاندز مقاماتست و احوال
 شراب و شمع و شاهد را چه معنیست * خراباتی شدن آخر چه دعویست
 * بت و زنا و ترسائی درین کوئی (ی) *

* همه حق است (کفران ست) ورنه چیست بر گوئی (ی) *
 * چه گوئی کرگزار این جمله گفتند * نه در وی هیچ تحقیقی نهفتند

*Not found in the printed texts of *Gulshan-e-Rāz* or in the printed commentaries thereon.

• محقق را مجازی کی بود کار * مدان گفتار شان جز مغز اسرار
 • کسی کو حل کند این مشکلم را * نثار او کنم جان و دلم را
 • سخنه‌ای حسینی حسب حال است * زهر امتحانش این سوال است

Ff. 39-39b. These questions are followed by a statement in Arabic, attributed to Pīr-e-Dastagīr ('Abdu'l Qādir-e-Jīlānī). A Persian paraphrase of the statement written in pencil and dated 24th Ramazān, 1315/16th February, 1898, is appended at the end of the MS.

Ff. 41-41b contain some magical formulae against the bite of a rabid dog, a serpent, etc.

102. *Ā'īna-e-Haqā'iq-Numā* (آئینه حقایق نما).

A commentary on the abovementioned *Jām-e-Jahān-numā*, by Ibrāhīm Shaṭṭārī Jannatābādī, a disciple of Muḥammad Khaṭīrū'd-Dīn al-'Aṭṭār, who says that he composed it at the desire of some friends of his while at Ahmedabad, and gave it the above title (f. 45b). It is divided into a *muqaddama* (f. 45c) and four *aṣṣs* :

- (f. 47b) اصل اول در موضع (موضوع) ومسائل و مبادی* این علم
 (f. 48b) دوم " وجود حق
 (f. 50) سوم " غیب هویت و احدیت و واحدیت
 (f. 50b) چهارم " مراتب الهیه و کونیه

The commentary proper begins on f. 53b and contains eight small and six large *dā'iras*, one of which has a diameter of 9 inches and is full of technical terms of Sufism.

Begins: الحمد لاحد المحيط من الازل الى الابد

Dated 15th Z. Hījja. 1291/23rd January, 1875.

Ff. 44b-134b. Size of paper and quality same as above; writ. sp. 7 × 4. No *jadwals*. LL 17. Clear fine Ind. Nast. Cond. good.

Volume 57.

103.

TARABU'L-MAJĀLIS (طرب المجالس).

A rare sufistic and ethical prose treatise dealing, in the earlier part, with the creation of man, his superiority to other

*Not found in the printed texts of *Gulshan-e-Rās* or in the printed commentaries thereon.

other creatures (proved by the admissions of other animals, which remind one of the *Ikhwānu's-Safā*) and, in the latter part, with the important virtues to be gained and the vices to be shunned by a prospective Sufi. It is called here (f. 2 and f. 116) *Ṭarabu'l-Majālis* and is attributed (f. 116) to ركن الحق. والله والدين سيد حسين بن عالم بن ابي حسن بن جبر الحسني المدني Dawlatshāh (Br ed. p. 225) also calls it *Ṭarabu'l-Majālis* and gives the name of its author as Sayyed Ḥusayni-e-Ḥerātī (i.e., Mīr Ḥusaynī Sādāt). *Kashf. Zūn.* also calls it *Ṭarabu'l-Majālis* and attributes it to Ḥusaynī b. Ḥasan b. Sayyed al-Ḥusaynī and says about it :

فارسی مختصر فی النصائح والحکم علی لسان الوحوش والطيور.....وهو علی
خمسة اقسام

Rien (p. 608), however, calls it *Ṭarabu'l-Mahāsin*. As stated in the *Kashf. Zūn.*, our copy also is divided into five *qisms* (ff. 3 and 4).

Begins abruptly :

مرکز او متجلی شد چون بقدرت کمال وحکمت بی مثال تسویه نفس را از نفخ
روح براتمام رسانید

Dated 10th Ramazān, 25th Julus year of Awrangzeb (1069-1118/1659-1760), i.e., about 1094/1682.

Copied by Nūr Muḥammad, a resident of ناجیه in Gujarat. Three small oval seals of a former owner بنده درگاه خواجه نورالله, bearing the date 1111/1699.

Other copies : *Ind. Libr.* MF ix, No. 34. *For. Libr.* R p. 608 ; Lind p. 229.

Ff. 116. 8.8-2×4.3, 5.4×2.3. No *jadwals*. LL 15. Clear Ind. *Nast.* Arabic quotations in red. Or. pap. affected by damp. Slightly wormeaten. Cond. good.

Volume 58.

104. *Diwan-e-Barhaman* (دیوان برهمن).

Lyrical odes of Chandrabhān 'Barhaman'. Although Dr. Ethé (EIO No. 1574) and M. Ivanow (IvASB No. 762) both

pronounce his *takhalluṣ* as 'Brahman', yet the poet himself pronounces it, as a rule, in his *Diwān* as 'Barhaman'. Compare for example the following couplet:

ماند غنچه کرچه خموشیم برهن * لیکن پراز نواست چو بلبل زبان ما

The same pronunciation is met with in Ḥāfiẓ and Ghālib.

Ḥāfiẓ says :

مزاج دهر تبه شد درین بلا حافظ * بجاست فکر حکیمی و رای برهنی

Ghālib has :

صبحی که در هوای پرستاری* وثن * جنبد کلید بتکده در دست برهن

Sometimes in the *diwān* we come across 'Barahman' also, e.g.,

زاعتقاد برهن اکر نشان خواهند * بجهه صندل و زنار درکلو کافست

Chandrabbhān was the son of a Brahmin of the Punjab called Dharamdās and was born at Lahore. After studying Persian etc. under Mullā 'Abdu'l-Karīm, he became Secretary to Mullā Shukru'llāh-e-Shīrāzī, entitled Afzalkhān, who later on became *Wazir-e-Kull* in the first year of Shāh Jahān's reign. On the death of his master, he was appointed *واقعہ نویس حضور*, and his duties were to attend on the Emperor on his journeys and to record daily occurrences (واقع) at the court. In the '*Amal-e-Saleh*', the official history of Shāh Jahān, he is included in the list of eminent poets and prose-writers of the reign. He was sent by Shāh Jahān on a mission to the king of Bijapur. The Prince Dārā Shukoh admired his simple style of prose and poetry. After the death of the prince, to whom he was attached, he retired to Benares and died there according to the *Tazkira-e-Lodī* in 1073/1662-63; but other writers place his death in 1068/1657-58.

Besides the *Diwān*, he wrote the following works also: رنمات , گلدسته , تحفة العصحا , تحفة الوزرا , مجمع الوزرا , کار نامه , برهن

Begins :

ای برتر از تصور و وهم و کان ما * ای درمیان ما و برون از میان ما

These odes arranged in alphabetical order generally consist of five couplets only. After the *dīwān*, comes a short *maṣnawī* beginning with :

خدای جرم بخشی بی نیازی * خداوندا کریم کار سازی

This is followed by *rubā'īyyāt* beginning, as usual, with :

مارا چو بحال خود شناسا کردی

The MS. does not bear any date of transcription.

Other copies : *Ind. Libr.* Asaf i, p. 718, No. 453 ; *IvASB* No. 762 ; *IvC* No. 740 ; *Spr* p. 376. *For. Libr.* R pp. 838 and 1087 ; *EB* No. 1123 ; *EIO* Nos. 1574 and 1575 ; *R Br* p. 158 ; *Br Sup* *Hnd* No. 517 ; *Lind* p. 129, No. 584.

S 5.5×3.6, 3.5×1.9. Red *jadwāls*. LL 10-12. *Ind. Nast.* Red and blue ruled border lines. Or. pap. Some pages of a bluish tinge. Original pages mounted. Bound up with the following books. Cond. good.

105. *Dīwān-e-'Abdu'r-Razzāq* (دیوان عبد الرزاق).

Lyrical odes of a poet who uses '*Abd-e-Razzāq*' as his *takhalluṣ*.

Begins : آمد آن ماه آفتاب لقا * یاسمین چهره و سہی بالا

These odes are arranged alphabetically. The peculiarity of this *dīwān* is that only one ode ending in each of the letters of the *radīf* is given ; and every couplet ends in the same letter as that with which it begins, as is the case with the *Dīwān-e-Mahmūd o Ayāz*. See MS. No. 108 below.

This MS. also does not bear any date of transcription.

Size of page same as above ; writ. sp. within *jadwāls*, 3.2×1.2. LL 12-13. *Ind. Nast.* Or. br. pap. Red and blue border lines. Pages mounted. Cond. good.

106. *Pand-Nāma-e-'Aṭṭār* (پند نامہ عطار).

The most popular and the best known poem of '*Aṭṭār*'. Generally used as a school textbook and therefore found in innumerable copies. Lithographed several times in India, Persia, and Turkey. Edited by J. Hindley, London, 1809 ; edited and translated into French by De Sacy, 1819 ; translated into German

by Nesselman. For a life and works of 'Aṭṭār, see *Br Lit. Hist. Pers.* and the authorities quoted in Vol. 24 above.

Begins: حمد بی حد مر خدای پا کرا ۛ آنکه ایمان داد مشیت خا کرا

Other copies: *Ind. Libr.* MF vii No. 20; MFS vii No. 25; IvASB Nos. 477 (10) and 480 (2); IvC No. 204 (3). *For. Lib.* EIO No. 1031 (4); EB Nos. 622-25.

Size of page same as that of the above MS.; writ. sp. 3·7 × 2·1. *Jadvals.* LL 10-13. *Ind. Nast.* Or. pap. of a bluish and brownish tinge. First page mounted. Four folios of a different paper written in a different and later hand, in which some lines are left incomplete. At the end are two effaced seals. Cond. good.

107. *Naẓm-e-Kāghaz* (نظم کاغذ).

This poem is written by Luṭṭu'llāh Khān *Lutfi* in praise of Paper. The word *kāghaz* is used as *radīf* in each couplet. The design of the poem appears to be one of stanzas, each consisting of five couplets and the *maqṭa'* containing the *takhalluṣ*, *Lutfi*. But this plan has not been strictly carried out. Defective rhymes are used in the stanzas. After 39 verses comes an ode with the word لَدِ used as *radīf*, and زمان, جهان, etc., as *qāfiya*. This ode also consists of five couplets and the *maqṭa'* contains the *takhalluṣ*, *Lutfi*.

Begins: برد تابم چو درفشان کاغذ ۛ ثانیاً انتظار آن کاغذ

There is a copy of the poem in the Government Historical Museum at Satara.

The MS. under notice is not dated.

Size of page same as that of the preceding MS.; writ. sp. within *jadvals*, 3·5 × 2. I.L. 9-11. *Ind. Nast.* Or. brownish pap. Pages mounted. Cond. good.

108. *Dīwān-e-Maḥmūd* (دیوان محمود).

A very common and popular *dīwān*, also known as دیوان محمود for in the *maqṭa'* of each *ghazal* both the names of Maḥmūd and Ayāz are used. Another peculiarity of the odes is that each couplet ends in the same letter of the alphabet as that with which it begins, like the *dīwān* of 'Abdu'r-Razzāq noticed above.

Begins :

ای داغ بردل از غم خال تو لاله را ۰ شرمندہ ساخت آہوی چشمت غزالہ را

Lithographed several times in India. This is an incomplete copy requiring three couplets at the end.

The MS. does not bear any date of transcription.

Other copies : *Ind. Libr.* IVASB No. 894.

Size of page same as that of the above MS. ; writ. sp. within *jadwals*, 3.3 × 2.1. LL 9-10. *Ind. Nast.* Red and blue border lines. Pages mounted ; a few mutilated. Cond. fair.

Volume 59.

109.

RAWĀ'IH (روائع).

A very rare copy of the Sufistic treatise written in imitation of *Jāmī's Lawā'ih*, by Shaykh Ya'qūb-e-Sarfī b. Ḥasan-e-Kashmīrī al-'Āshimī. No copy is mentioned in *Kashf. Zun.*, Brit. Mus., Bodle., BAS., or Bk. The author (whose name is given on f. 4) says (f. 3b) that he wrote it in imitation of the *Lawā'ih*. It is a very close imitation of Jāmī's work.

Begins :

لك الحمد كالذى تقول و خيرا بما تقول كيف و ما تقول لا يلىق بشانك المتعالى
عن ان يدركه العقول، پاكا خداوندا اكرچه جنس حمد و ثنا

The date of composition is given as 986/1578-79 in the following chronogram at the end of the book :

روائع از لوائى كم بمعنى ۰ نيامد بلكه بيش آمد روائى
چو جستم سال تاريخش خرد كفت ۰ روائى شد بى بيش از لوائى

Below this chronogram there are two oval seals with the following legend حيدر بجمال اوست مشتاق, bearing the date of 1211/1796-97. On f. 1, there is a memorandum note, which states that "the MS. was copied by Bābā 'Abdu'llāh b. Bābā Muḥammad Murād b. Ḥasan-e-Kanāshī (?) b. Bābā Abu'l-Faṭḥ b. "Bābā Muḥammad Fāẓil b. Ḥaẓrat Muḥammad Sharīf, elder

“brother of the author, who is Ya‘qūb-e-Sarfī b. Kanāshī (?)
 “b. ‘Alī b. Bāyazīd al-‘Āsimī al-Kashmīrī. The abovementioned copyist, ‘Abdu’llāh, died in 1201/1786-87. His widow, “Bībī ‘Ārifā, daughter of Bābā Muḥammad Maqṣūd b. Bābā “Abu’l-Faṭḥ mentioned above, made a present of this copy, “together with the *Lawā’ih* etc., to the writer (of the note) “or rather sold it for a price. So the humble writer purchased “it; there is no owner in reality except God.” Below this note is the abovementioned oval seal.

S 7.5×4.6, 5.5×2.7. No *jadwals*. LL 15. Clear bold *Nast. Or.* pap. A few blank spaces. Cond good.

Volume 60.

110.

AKBAR-NĀMA (اکبر نامه).

An epic poem by Mawlawī Ḥamīdu’llāh Kashmīrī, who bore the *takhalluṣ* Ḥamīd (*vide* IvASB No. 889), celebrating the heroic deeds of Akbar Khān (son of Amīr Dost-Muḥammad Khān of Afghanistan, 1242–1280/1826–1863) who played a prominent part in the disastrous Afghan War of 1840–42. One night a friend of the author asked him to justify his claim that he was an original poet by versifying the heroic deeds of Akbar, the hero, the ‘Young lion,’ the ‘Breaker of Franks’ (f. 8):

بگو قصه رزم شیر جوان • فرنگی شکن اکبر پهلوان

Accordingly the author composed the above poem in about twelve months, in the year 1260/1844 (f. 8):

بمقدور دانش بصد اهتمام • ز غیرت یکسال کردم تمام
 چون این تیر فکرت برون شد ز شست • ز هجرت هزار و دو صد بود و شصت

It opens with an account of the hostilities of Shāh Shujā‘u’l-Mulk with Payenda Khān-e-Bārakzā’ī. Shāh Shujā‘ goes to India, obtains help from the British, and invades Kabul and Qandahar, but is defeated by Amīr Dost-Muḥammad Khān. Ranjīt Singh sends Sardār Harī Singh, Šūbahdar of Peshawar, against Amīr Dost-Muḥammad Khān. A battle is fought bet-

ween Harī Singh and Akbar Khān, the hero of the poem. Harī Singh is defeated and killed. The King of England feels sorry for the destruction of the British army and plans the conquest of Kabul. Arrival of Alexander Burns and his murder. Akbar Khān ascends the throne at Kabul. Murder of the 'War Lord' (i.e., Sir William Macnaghten). The British army assembles at Bālā Hīṣār and marches on Kabul. It perishes on account of the severe fall of snow. Political disturbances in Kabul. Dost-Muḥammad is released. His entry into Afghanistan and meeting with Akbar Khān. They return to Kabul, and Dost-Muḥammad Khān ascends the throne.

The first few pages are missing. The first couplet, with which this volume opens, is as follows :

سحابش محیط و جهان چون سحاب بگردون علبدار او آفتاب

The MS. does not bear any date of transcription.

There is a copy in IvASB No. 889. An account of the expedition to Kabul sent in 1838-1840, in Urdu, entitled حال سید فدا حسین نبی بخش بخاری by حک کابل is noticed in Blum. No. 9.

8.9×5.5, within *jadwals* 7.5×3.3. LL 19. Text written between margins ruled in green, yellow, blue, and red. Clear bold *Nast*. Some pages mutilated, but repaired. Ink sticky, and so interleaved with tissue paper. Or. pap. Headings of sections in red. Cond. good.

Volume 61.

111.

BAHRU'L-JAWĀHIR (بحر الجواهر).

An Arabic dictionary of medical terms by محمد ابن يوسف الطيب الهروي (f. 1b), who says that he had compiled it from various works, but that during the political disturbances of Khorāsān, it "became as if it was naught", until he received an order from (f. 2b) طهیر الدوله والسعادت الدنيا والدين محمد المشهر بامير بيك وزير to arrange and improve it (بترتيبها وتهذيبها وتنقيحها), and he hastened to carry out the order. Here there is a clear indication of the patron's being a *wazīr*. The words المشهر بامير بيك وزير are quite clear. The work is alphabetically arranged and gives the names of drugs and their properties, botanical and anatomical terms, names of

diseases, and even short biographical notices of famous physicians like ابو الفرج, ابو نصر فارابي, ابو على ابن سينا, and ابو سهل, and ارسطوطاليس. Some of the above terms are explained in Persian.

Lithographed in Calcutta, 1830, and later in Bombay also.

Begins: حمد العالم احدى اعطى ذوى الافهام تحقيق دقايق اللغات العربيه

The MS. is not dated; but at the end there is a date detached from the text, viz., 10th Sha'bān, 1119/26th October, 1707. The MS., therefore, cannot be of a later date.

Other copies: *Ind. Libr.* JMB p. 208, No. 820; Bk xi Nos. 978 and 979; *IVS i* No. 903; *PU. Or Coll Mag* for Nov. 1932; *Ram* p. 469, Nos. 25 and 26. *For. Libr.* EB No. 1590; *Loth* Nos. 1024-1026; *Br Sup Hnd* No. 154(a).

S 6.7×4.7, within *jadwals* 5 to 5.5×3 to 4. LL 17 to 20. Borders ruled in red and blue. A few pages in *Naskh* and some in *Nast*. In different hands. Several pages seem to have been added afterwards. Some pages repaired. Cond. good.

Volume 62.

112.

BAYĀẒ-E-GHAZALIYYĀT (بیاض غزلیات).

A collection of select lyrical odes from a number of Persian poets. The first ode is of *Kamāl-e-Khujandī* and the last of *Hafiz*.

Begins:

این چه منزل چه بهشت و چه مقام است اینجا *
عیش باقی لب ساقی می و جام است اینجا *

These odes are arranged alphabetically according to the *radif*. At the beginning of each ode, the name of the poet by whom it was composed is given in red ink. It also indicates, by the addition of the words *در تتبع فرماید*, that a certain ode is in imitation of a preceding one.

S 6.6×4.6, within *jadwals* 4.9×2.7. LL 11. Margins ruled in yellow and blue. *Hāshiya*-space also enclosed with blue lines. Fine *Ind. Nast*. Ink sticky, therefore interleaved with tissue paper. Two pages entirely damaged by the stickiness of the ink. Or. pap. slightly worm-eaten. Cond. good.

Volume 63.

113.

DIWÂN-E-ZUHŪRĪ (دیوان ظهوری).

Another valuable copy of the lyrical odes of Zuhūrī. In the earlier portion of this copy, there are very useful interlinear and marginal explanatory glosses and notes. For an account of Zuhūrī's life and works, see Vol. 50 above, where references to other copies are also given. The first few pages are missing.

Begins abruptly with:

حرف ما حرف است اگر سر در سر آن می رود *
هیچکه طرفی نیست انکار از اقرار ما *

At the end of the MS. there is a remark written in a different hand which gives the date 25th Shawwāl, 1266/1850.

S 8.8×5.2, 6 to 6.4×3.5, within *jadwals* of yellow, blue, and red. LL 11. Clear Ind. *Nast.-cum-Shik*. Or. pap. First two folios without *jadwals* and in a diff. hand. *Hāshiya* space also enclosed in red lines. Somewhat wormeaten. Cond. fair.

Volume 64.

114.

DIWÂN-E-ZUHŪRĪ (دیوان ظهوری).

A third copy of the lyrical odes of Zuhūrī. For his life and works, see Vol. 50 above, where references to other copies are also given.

Begins:

آنکه خواهد داشت فردا رحمتش دیوان ما *
کشته و صفش آفتاب مطلع دیوان ما *

These odes are arranged in alphabetical order in accordance with the *radif*. This copy is wanting in a few odes at the end. The last couplet with which it ends is:

* جنونش را یردی آب اگر مجنون کنون بودی *
 * باهو چشم شهری کره کر [دید است صحرائی] *

No marginal notes or glosses.

S 7.5×4.4, within *jadwals* 5.4×2.2 to 2.6. LL the *misfar* is of 15 lines Fine clear Ind. *Nast*. The text is written within yellow coloured *jadwals*, except on the first two folios, which are on a different paper inserted later. Cond. good.

Volume 65.

115.

QAṢĀ'ID-E-'URFĪ (قصائد عرفی).

These are the *qaṣīdas*, of Sayyed Muḥammad b. Zaynu'd-Dīn 'Alī b. Jamālu'd-Dīn-e-Shīrāzī with the *takhalluṣ*, 'Urfī, who was born at Shīrāz about 963/1555, where his father was employed in the department of 'Urf, i.e., 'customary law', from which he is said to have derived his *takhalluṣ*. At an early age, he left Persia and came to the Deccan; whence he went north to Fathpūr Sīkrī, attached himself first to *Fayẓī*, then to Ḥakīm Abu'l-Fath-e-Gilānī, and, on his death in 997/1588, to the celebrated Khān Khānān. The last, himself an accomplished scholar, appreciated the extraordinary poetical merit of 'Urfī and introduced him to Akbar, who rewarded him richly. He died at Lahore in 999/1591, when he was only thirty-six years of age. Some years afterwards his bones were taken to Najaf and interred there according to his wish. His fame rests chiefly on his *qaṣīdas*, in which he has adopted a novel style. Amongst his other works are a *diwān*, a prose treatise entitled, رسالة , a poem مجمع الابدکار , in imitation of Nizāmī's مخزن الاسرار , and another poem مرماذ و شیرین , in imitation of Nizāmī's خسرو و شیرین . These *maṣnawīs* were published under the title of مثنویات عرفی by Muḥammad Ibrāhīm in Bombay, in 1346 1927-28.

For 'Urfī's life and works, see شعر المعجم , مآثر رحیمی , مرآة الخيال , سروآزاد , خزانه عامره , آتشکده . The following scholars have written commentaries on his *qaṣīdas*:

- (1) منیر . Probably ملا ابو البركات منیر (d. 1054/1644). See EU No. 108 and IvASB No. 366.
- (2) مرزا جان . His commentary, entitled مفتاح النکات , was completed in 1073/1662-63.
- (3) أحمد بن عبد الرحيم صفي پوری . His *sharḥ* was published at Calcutta in 1306/1888-89.
- (4) ملا قطب الدين فارغ . His commentary, called طراز معنى , completed in 1093/1682, was published by Munshi Navalkishore at Lucknow in 1885 A. D.
- (5) مولوی عبد المجید خان بیلی بهمنی . His *sharḥ*, written in Urdū and called عجیب و غریب , was published by Navalkishore at Cawnpore in 1307/1890.
- (6) راجو علوی . His commentary, entitled نگارخانه فیضی , was completed in 1111/1699-1700 (see EU No. 108).
- (7-11) Five Turkish commentaries are noticed in Fluegel i, pp. 594-95.
- (12) A number of his *qaṣīdas* were translated into English, with critical and explanatory notes, by the late Professor Mawlawī Muḥammad ‘Abbās, M.A., of St. Xavier’s College, Bombay, and published in 1908.

Begins:

ای متاع درد در بازار جان انداخته ۛ کوهر هر سود در جیب زیان انداخته

The *qaṣīdas* were lithographed several times in India.

The MS. does not bear any date. The colophon is disfigured. Probably it belongs to XIIIth century A.H.

Other copies: *Ind. Libr.* MF vii, Nos. 106-107; JMB p. 399, No. 2578; Bk Nos. 253 and 254; IvASB No. 683; IvS I No. 816(20); MUA p. 37, Nos. 9 and 111. *For. Libr.* R p. 698; EB No. 1053; EIO No. 1452; Pr p. 65; Br MSS. ed. Nich. p. 265; Edin No. 107; Br Sup Hnd Nos. 578-581.

S 9.1×5.8, within *jadwals* 7.2 to 7.5×3.7 to 3.8. *Jadwals* of two red and one black lines. LL 15. *Ind. Nast.* Or. pap. Slightly wormeaten. Cond. good.

Volume 66.

116.

DĪWĀN-E-ĀṢAFĪ (دیوان آصفی).

Lyrical odes of *Āṣafī*, son of Khwāja Muqīmu'd-Dīn Ni'matu'llāh of Quhistān. His father was for some time *wazīr* or *Āṣaf* of Sultān Abū Sa'id Mirzā (855-877/1451-69), and probably the poet derived his *takhalluṣ* from the office held by his father. He was a pupil of Jāmī and a personal friend of Mir 'Alī Shēr and Badī'u'z-Zamān Mirzā, the eldest son of his patron Sultān Ḥusayn Mirzā. The date of his death, according to the best authorities, is 923/1517. See Bk No. 219, *Ātashkada*, etc.

Begins : ساز آباد خدایا دل ویرانی را * یامده مهر بتان هیچ مسلمانى را

The odes are followed by *rubā'īyyāt*.

Other copies : *Ind. Libr.* MRD p. 88; MUA p. 32, No. 15, p. 33, No. 33, p. 34, No. 43; Bk Nos. 219 and 220; IVASB No. 647 Spr p. 310. *For. Libr.* EB Nos. 990 and 991; R p. 651; EIO Nos. 1393-97; Pert p. 74; Mehren p. 41; AUM p. 34; Fl i, p. 220; R Br p. 50.

S 9.1×5.8, within *jadwals* 7.5×3.8. *Jadwals* of two red lines and one black. LL 17. *Ind. Nast.* Or. pap. The *takhalluṣ* in red ink. Ink is sticky. Somewhat wormeaten; repaired with tissue paper. Cond. good.

Volume 67.

117.

RĀMĀYAN (راماین).

An abridged metrical translation of the *Rāmāyan*, which is also known as the story of *Rāma o Sītā* by Shaykh Sa'du'llāh Kayrānawī of Pānipat, whose *takhalluṣ* was *Masth* or *Masthā*. In the colophon remark it is مسیحی . He is not to be confounded with Ḥakīm Ruknā *Masth* of Kāshān, to whom the poem has been wrongly ascribed in EIO No. 1572 and in R p. 689. The author flourished in the reign of Jahāngīr, whom he has praised

in the poem, ff. 9-10b. He has also sung the praises of his spiritual guide called here Shaykh Mir Muḥammad Abu'l-Qāsim (f. 8), but in Ethé, Abu'l-Baqā. On ff. 12-14 occurs the praise of Hindostān. The poem is in imitation of Niẓāmī's *Khusraw o Shirīn* and also of Amīr Khusraw's imitation of it. On 3b. he prays to Almighty God and says :

گدائی را کرم فرما تمامی * بتاج خسرو [و] تخت نظامی
کهن فیض نظامی کن چنان نو * که خود را باز نشناسم ز خسرو

Begins:

خدا وندا ز جام عشق کن مست * که از هستی (مستی) فشام بر جهان دست

Other copies : *Ind. Libr.* Asaf p. 1478, No. 26 ; MUA p. 42, No. 80 ; IvC No. 265. *For. Libr.* EIO Nos. 1967-69 ; EB No. 1315 ; R p. 1078.

S 8.6×5.8, 6.8 to 7.5×8.6 or 4. No *jadwals*. LL 15-19. Ind. inelegant *Nast.* Or. rap. Several pages in the middle of the MS. are written in a different and more elegant hand. Several pages damaged by worms. Cond. fair.

Volume 68.

118.

DIWĀN-E-JALĀL ASĪR (دیوان جلال اسیر).

Lyrical odes of Mirzā Jalāl b. Mirzā Mu'min of Shahrīstān (Isfahān). Though he was a pupil of Faṣīḥī of Herāt, he admired Ṣā'ib greatly and was in turn admired by him. Abū-Ṭālib *Kalīm* also praised him. He was a son-in-law and intimate friend of Shāh 'Abbās I, and was addicted to drink. He died young in 1049/1639-40. See *Sarw-e-Āzād*, *Mir'ātu'l-Khiyāl*, and Bk iii, No. 303.

Begins :

ای کلشن از بهار خیال تو سینها * برک کل از طراوت رویت سفینها

Dated Sunday, the 19th Jumādā II, 1100/31st March, 1689.

Copied by Şāleḥ of Shihābu'd-dīnpūr. An oval seal of a former owner, Shāh Ramazān wd. Shaykh Nūr Muḥammad Qādirī.

Other copies : *Ind. Libr.* MF vii 42 ; BISM No. 80 ; MRD p. 88 ; Pun Uni Or Coll Mag for Feb. 1928 ; IASB Nos. 737-740 ; MUA p. 36 No. 72 ; Bk Nos. 303-304 ; Bh Nos. 389-390 ; Spr pp. 342, 343. *For. Libr.* TM No. 351 (dated 1062) ; R p. 681 ; EB Nos. 1096-1100 ; EIO Nos. 1541-51 ; R Br p. 51 ; Br Sup Hnd Nos. 502 and 503 ; Pr p. 915.

S 9·1 or 9·2 × 5·1, within *jadwals* of double red lines 7·7 × 4·5, or 7·2 × 3·4. LL 22-28 couplets to a page, written in diagonal and perpendicular lines in the earlier part of the *dīwān*, but further on in horizontal lines generally 19. *Ind. Nast.* Or. pap. Cond. good.

Volume 69.

119.

DĪWĀN-E-NĀṢIR 'ALĪ (دیوان ناصر علی).

A valuable copy of the lyrical odes of Nāṣir 'Alī-e-Sarhindī. For his life and works, see Volume 49 above, where references to other copies also are given.

Begins :

✽ در فیض است منشین از کشایش نا امید اینجا ✽
✽ برنگ دانه از هر قفل می روید کلید اینجا ✽

Dated Thursday, 14th Muḥarram, 8th Julūs Year of Muḥammad Shāh (i.e., about 1139/1726-27), in Gujarat during the Şūbadārī of Nawwāb Mubārizu'l-Mulk. Copied by Muḥammad Kāẓim b. Akhund 'Ubaydu'llāh.

S 9·7 × 5·5 to 5·7, within *jadwals* 7 × 3 or 3·1. LL 16 couplets to the page. *Ind. Nast.* Written in diagonal lines, and at the top and bottom in horizontal ones ; with marginal glosses. Edges repaired. Or. pap. Cond. good.

Volume 70.

120.

MUNSHA'ĀT-E-ABU'L-FATH-E-GILĀNĪ (منشآت ابو الفتح گیلانی).

A small collection of Letters (also known as *Chahār Bāgh*) of the famous physician of Akbar's court, Ḥakīm Abu'l-

Fath-e-Gilānī. After the conquest of his country by Shāh Ṭahmāsp in 974/1566-67, he left it and came to the court of Akbar, where he soon acquired great influence. He patronized 'Urfi and was himself wellknown for his literary taste and scholarship. He died in 997/1588-89. This is not a treatise on epistolography, as stated in IvASB No. 351, but a collection of private letters, written by the Ḥakīm to his brother Ḥakīm Humām (died 995/1586-87), to Khān Khānān, to Shāh Fath-u'llāh, to Mirzā Sharaf-e-Jahān, and to others. Our copy contains thirteen letters.

Begins : چهار باغ دنیا را حضرت حق سبحانه تعالی چنانکه باید و شاید

Other copies : *Ind. Libr.* IvASB No. 351 ; *St.* p. 90, No. 15. *For. Libr.* R p. 667, 1090; EIO No. 2063.

S 8.7 × 5, 6 × 3.1; No *jadwals*. LL 11. Fine clear *Ind. Nast.* Or. pap. Headings in red. Cond. good.

Volume 71.

121.

KULLIYYĀT-E-SALMĀN-
E-SĀWAJĪ (کلیات سلمان ساوجی).

This MS. contains *qaṣīdas*, *ghazals*, *rubā'īyyāt*, etc., of Salmān of Sāwa, who died in 778/1376. For his life, works, etc., see Vol. 1 (5) above. *Qaṣīdas* begin with :

◊ هر دل که در هوای هویت مجال یافت ◊
◊ عنقای همیش دو جهان زیر بال یافت ◊

After *qaṣīdas*, *qiṭ'as* and *tarjī'bands*, come the *ghazals*. The first ode begins with :

◊ اگر حسن تو بکشاید نقاب از چهره دعوی را ◊
◊ بکل رضوان برانداید در فردوس اعلی را ◊

Dated Thursday, 24th Sha'bān, 1001/16th May, 1593. On the last page a few lines in praise of 'Alī and a round seal.

Other copies : *Ind. Libr.* Bk No. 147 ; Bh Nos. 321-323 ; IvASB No. 584 ; Spr p. 555. *For. Libr.* EIO Nos. 1237-43 ; RS Nos. 220 and 265 ; EB Nos. 807 and 810 ; Lind p. 134 ; Pr WM No. 2.

S 10×6·1, within *jadvals* 7×4 to 4·3, LL 13. *Ind. Nast.* Couplets containing names of patrons in red. Or. pap. Wormeaten ; repaired with tissue-paper. Cond. fair.

Volume 72.

122.

SARW-E-ĀZĀD (سرو آزاد).

This MS. represents a portion of the well-known biography of the Persian poets who flourished after 1000/1592 and who were either born in India or arrived here from other countries (including also short notices of the learned men of Bilgrām, and of a few Hindī poets) by the famous scholar and critic, Mīr Ghulām-‘Alī Āzād of Bilgrām. After completing his great biographical dictionary of ancient and modern persian poets called *Yad-e-Bayḡā* (compiled in 1145/1732, and revised in 1148/1735), Āzād thought of writing a book giving short notices of the learned men of Bilgrām. Accordingly he wrote it and divided it into two volumes. Vol. i is called *مآثر الکرام فی تاریخ بلگرام* and Vol. ii *سرو آزاد*. The latter comprises two *faṣls*. *Faṣl* i contains biographical notices of 143 Persian poets, who were either born in India or came here from other countries, including an account of the learned men and poets of Bilgrām. *Faṣl* ii gives short biographies of eight Hindī or Bhāshā poets.

Of the 143 notices of Persian poets, our MS. contains only 39, 37 being complete and 2 incomplete. In this *taḡkira*, the author gives a pretty long autobiographical account, which is wanting in our copy. The following particulars of his life are taken from it, as given in the edition published by ‘Abdu’llāh Khān, Hyderabad (Deccan), 1913.

Āzād was a Ḥusaynī Sayyid, whose family originally came from Wāsīt. He was born on 25th Ṣafar, 1116/18th June, 1704, and was brought up at Bilgrām. He belonged to the Ḥana-

fiyya School and the Chishtiyya Order. He studied Persian and Arabic under his grandfather and other learned men of Bilgrām, went on a pilgrimage to Makka in 1150/1737-38, and, returning to India, settled at Aurangabad and attached himself to Nizāmu'd-Dawla Nāṣir Jang (son of Nizāmu'l-Mulk Āṣafjāh), whom he accompanied on his expeditions to various places in the Deccan, such as Seringapatam, Burhanpur, and Arcot. At the last place his patron was killed in a battle with the Afghans of the Karnatak, who were assisted by the French, in 1164/1750-51, after which Āzād returned to Aurangabad. He completed the *taḏkira* under notice in 1166/1753.

We learn from other sources that, after having led the life of a scholar and become well versed in the various branches of Islamic learning, he died at Aurangabad in 1200/1786. He was buried at Khuldābād near Daulatabad. He has written numerous books, of which the following are mentioned in the recently published *Qāmūsul-ʿĀlām* of Shamsu'llāh Qādirī of Hyderabad :

Arabic :

1. الضوء الدرارى , a commentary on صحيح بحارى , from the beginning to the end of كتاب الزكوة .
2. تسليية الفوائد contains his Arabic *qaṣīdas* and notices of Arabic poets.
3. سبعة المرجان في آثار هندوستان , composed in 1177/1763-64 ; contains an account of India and her excellence, short notices of Indian 'ulamā and scholars, and a dissertation on Indian (Sanskrit) Rhetoric. This work was published at Bombay in 1299/1881-82.
4. شامة العنبر في ما ورد في الهند من سيد البشر deals with Adam's advent into (South) India after his departure from Paradise.
5. مظهر البركات , an Arabic *magṇawī* in Persian style. A copy exists in the Āṣafiyya Library at Hyderabad.
6. ديوان contains more than 3,000 verses. Printed at Hyderabad (Dn.) in 1300/1882-83.

Persian :

7. *بد بیضا*, a general *īazkira* of Persian poets, completed in 1148/1735.
8. *سرو آزاد*, noticed above.
9. *خزانة عامرہ*, another *taẓkira*, compiled in 1177/1763-64. It deals with those Persian poets who received rich rewards from their patrons. It was printed at Cawnpore in 1871.
10. *مآثر الکرام*, another *taẓkira* of the '*ulamā* and *mashā'ekhīn* of Hindostān, especially of Bilgrām, printed at Agra in 1901.
11. *روضة الاولیاء*, a *taẓkira* of the saints of Khuldābād. It was printed at Aurangabad in 1300/1882-83.
12. *شجرة طيبة* deals with genealogies of the *mashā'ekhīn* of Bilgrām.
13. *غزلات الهند*, composed in 1178/1764-65. It deals with Indian (Sanskrit) Rhetoric and *Nāyekābhed*.
14. *سند السادات*, on the excellence of Sayyeds, published in Bombay in 1282/1865-66.
15. *کشفکول*, a copy of it exists in the *Āṣafiyya*.
16. *دیوان* contains *ghazals*, *qaṣīdas*, *rubā'īs*, and *qat'as*.

Begins :

(به شاهجهان) آباد معاودت نمود و سیوم ماه صفر سنه ثلث و ثلاثین و مایه
و الف رخت بعالم باقی کشید

This is found on p. 150 of the printed edition mentioned above, i.e., in the notice of Mirzā 'Abdu'l-Qādir *Bēdil*. The poets noticed are the following: *قبول*, *نصرت*, *آفتاب*, *آصف*, *امیرالامرا*, *سید*, *بیدل*, *افضل*, *زابر*, *امید*, *روحی*, *آفرین*, *رانج*, *نابت*, *شهرت*, *یکتا*, *گلشن*, *گرای*, *جرات*, *عزلت*, *شاعر*, *دردمند*, *مظہر*, *آرزو*, *متین*, *حزین*, *اقدس*, *مخور*, *غالب*, *واسطی*, *and*, *میر*, *ضیا*, *عشق*, *شامدی*, *ضمیری*, *امداد*, *افتخار*, *ایجاد*, *رسا*.

In order to form a critical estimate of the value of Āzād's *taẓkiras*, especially the *مآثر الکرام*, it is desirable to read the *شرائف عثمانی*, another work dealing with the biographies of eminent Bilgrāmīs,

compiled by Ghulām Ḥasan Siddiqī, another scholar of Bilgrām, who wrote it with the avowed object of correcting what he called the wrong statements made by Āzād. A somewhat defective copy of Siddiqī's work is noticed in IvASB No. 277. An ordinary poet of Bilgrām, Muḥammad Ṣādiq *Sukhanwar* by name, wrote a treatise entitled *تحقيق السداد في مذلة الآزاد*, in which he condemned Āzād's style and poetry. A friend of Āzād, 'Abdu'l-Qādir Samarqandī Dehlawī, wrote a reply to it called *تأديب الزنديق* في *تكذيب الصديق*, in which he defended him and answered the false accusations of Ṣādiq. (See IvASB Nos. 397 and 398).

Other copies : *Ind. Libr.* Asaf i p. 320, No. 16 ; Bk viii, No. 697 ; Spr p. 143. *For. Libr.* EIO Nos. 683 and 684 ;

S 8·3×4·7, 5·2×2·8. LL 12. Ind. stylish *Shuk.* Pages mounted, uncut. Or. pap. Names of poets are written in red. Slightly wormeaten. Cond. good.

Volume 73.

123.

QAṢĪDA-E-BURDA (قصيدة برده).

and

MANẒŪMA-E-BURDA (منظومة برده).

This is the celebrated Arabic poem, popularly known as the *Burda* ("Mantle") by شرف الدين ابو عبد الله محمد بن سيد البوصري, who was born (in Abū Ṣīr, a village in Egypt, whence the name Būṣīrī) on 1st Shawwāl, 608/7th March, 1212, and who died some time between 674 and 697/1295-98. He was buried near the grave of Imām Shāfe'ī. He has composed a number of poems in praise of the Prophet, but the *Burda* is the most famous of all. Dr. Nicholson (*Lit. Hist. Arabs*, p. 327) observes : "It is said that he composed the *Burda*, while suffering from a stroke which paralysed one-half of his body. "After praying God to heal him, he began to recite the poem. "Presently he fell asleep and dreamed that he saw the Prophet,

“who touched his palsied side and threw his mantle (*burda*) over him. ‘Then’, said Al-Būṣīrī, ‘I awoke and found myself able to rise’. However this may be, the Mantle Ode is held in extraordinary veneration by Muhammadans. Its verses are often learned by heart and inscribed in golden letters on the walls of public buildings; and not only is the whole poem regarded as a charm against evil, but some peculiar magical power is supposed to reside in each verse separately.”

It is generally known as *Qaṣīda-e-Burda*, but its full title is الكواكب الدرية في مدح خير البرية. It is also sometimes called قصيدہ البردۃ الميمية. No other Arabic poem appears to have attained to such fame. “Over 90 commentaries have been written on it in Arabic, Persian, Turkish, and Berber languages; the *takhlīs*, the *tathlith*, and the *tashṭīr** that have been made from it are innumerable” (*Encycl. of Islām*). For the various commentaries see *Kashf. Zūn*. The original poem was published several times in Persia, India, and Europe. Amongst the European editions and translations may be mentioned the one by Uri published at Leyden in 1761, with a Latin translation. Rosenzweig’s ed. (Vienna, 1824) is accompanied by a German translation and notes. But the best edition is said to be that of Rolfs, Vienna, 1860, with a translation each into Persian, Turkish, and German. A French translation appeared in De Tassy’s *Expos. De la Foi* in Paris, 1822; and another by Basset in Paris, 1894. There is an English translation by Redhouse (in Clouston’s *Arabic Poetry for English Readers*, Glasgow, 1881). Another English translation, with the original text and notes, by Mullā Shaykh Fayṣu’llāhbhā’i, B.A., late Headmaster of the Anjuman-e-Islām High School, Bombay, was printed in Bombay in 1893. Several Urdu translations have also been published in India. JMB p. 239, No. 1068, mentions a commentary entitled قاضی شہاب الدین فاضل ہندی by شرح البردۃ. Another commentary called مولوی ذوالفقار علی دیوبندی by عطر الوردۃ was published at Delhi in 1315/1897-98.

* سریم or رجز is dropping half, i.e., three out of six feet of a verse of the metre

In this MS. the original Arabic text forms the principal part, and on the margin are two metrical renderings into Persian. Each page contains nine lines or hemistichs. The first, the fifth, and the ninth are in bold large *naskh*, with a turn of *guls*, while the rest are in smaller but elegant *naskh*. The central hemistich is written in red ink. The Arabic text is fully vocalised. On the margin there are two verse translations in Persian, one by the famous poet Jānī and the other by Wazīrī. On the last page there is a remark in red ink, which runs as follows :

- * ای وزیری کشت این منظومه برده تمام *
 * با حقائق پر دقائق جمله با لفظ عجم *
 * سال تاریخش چو از پیر خزد کردم سوال *
 * گفت لفظ نظم شد تاریخ فی بیش و نه کم *

It follows, therefore, that this Wazīrī completed his verse translation in the year س.م , the numerical value of which is 990/1582-83.

Begins as usual :

- اَمِنْ تَذَكُّرٍ جِئْرَانٍ يَدِي سَلَمٍ * مَرْجَتْ دَمْعًا جَرَى مِنْ مُقَلَّةٍ بَدَمٍ
 * جامی : ای زیاد صحبت یارانت اندر ذی سلم *
 * اشك چشم آمیخته با خون روان کشته بهم *
 * وزیری : ای که کر [یه کردی] از همسایگان ذی سلم *
 * سیل اشك آمیختی در فرقت ایشان بدم *

The text is preceded by a versified Persian introduction beginning with :

- * هر که خواند این قصیده دائم از غم وا رهد *
 * هر چه از تو کم شود میخوان که آنرا وا دهد *

On p. 38, two round seals of $\text{سید علی خان مرید بادشاه عالمگیر}$.

A memorandum note bears the date last day of Jumādā I, 25th Julūs Year, i.e., about 1094/1683. It follows, therefore, that the MS. cannot be of a later date.

For different editions of the text, commentaries, and translations see *Encycl. of Islām* and *Kashf. Zūn. Ind. Libr.* JMB p. 241, Nos. 1090 and 1091; Bh No. 436; MUA p. 118, No. 5; Asaf ii, p. 1248, No. 133; p. 1242, Nos. 26, 45, 48, 79, 128, and 138; IvASB Nos. 989, 990, and 991; IvC No. 350; *For. Libr.* Pert No. 2275; Loth Nos. 817-822; R Ar. 1079-81; R Br pp. 53 and 76.

Pp. 40. S 7·3×4·5, within *jadvals* 3·5×2·1. LL 9 of the Ar. text; on the margin, sometimes five couplets of each of the two poets, sometimes three only. The Ar. text in *Naskh.* and the Pers. transl. in *Nast.* Or. br. pap. Central portion of the pages containing the Ar. text is getting detached. Much wormeaten, but repaired with tissue paper. Cond. fair.

Volume 74.

MAJMU'Ā (مجموعه).

124. *Soz o Gudāz* (سوز و گداز).

The volume opens with the following lines:

خط باعث افزونی حسن رخ تست ۛ مصحف بخط شکسته نایاب بود

Immediately after this begins the *Soz o Gudāz* (ff. 1-20b), a tragic *maghawī* by Mullā Razā, *takhalluṣ Naw'ī*, of Khabūshān near Mashhad, who came to India in the days of Akbar and was patronised by prince Dāniyāl and, on his death, by 'Abdu'r-Raḥīm Khān Khānān, to whom he has dedicated his *Sāqī-nāma*. For this and for his *qaṣīdas*, he received a rich reward. He died at Burhanpur in 1019/1610-11. For his life, see *Sarw-e-Āzād* and Ouseley's *Notices*.

This tragic poem was written by the order of prince Dāniyāl. It describes a historical incident, which took place in the days of Akbar. A beautiful young Hindu widow immolated herself on the burning pyre of her dead husband and became a *Satī*. The poem is printed at the end of the first volume of the

Akbarnāma, Lucknow, 1284/1867-68. It has been translated into English and published by the late Dr. Kumār-Swāmī of Ceylon.

Begins :

الهی خنده ام را نالکی ده * سر شکم را جگر پرکالکی ده

Other copies : *Ind. Libr.* MUA p. 42, No. 81 ; Bk No. 272 ; Spr pp. 516-17 ; IvASB Nos. 698, 699, 700 and 939. *For. Libr.* EB Nos. 1064-66 ; Pr Nos. 674 and 928 ; R p. 551 ; R Br. pp. 158 and 159.

Ff. 20. S 8.5×4.3, 6.1×3 2. No *jadwals*. LL 13. *Ind. Nast.* mixed with *Shik*. Or. pap Slightly wormeaten. Cond. fair

Rubā'iyāt (ff. 20b-25b) begin with *حواړی شرف مردم داما باشد*, which are followed by three folios containing a portion of a *masnawī* which begins with :

ز همراهی آن مرغ بهشتی * در انداز پریدن بود کشتی

(1) This is followed by another short *masnawī* (ff. 28-29) by *Ghanī* of Kashmir describing a *hajjām*. It is incomplete.

Begins with :

مرا برتن زبانی کشت هر موی * شوم در وصف حجامی سخنکوی

(2) *Haft-band* (or *Jām*) of Mullā *Fuzūlī* (ff. 30-42) begins with :

سراز خواب غفلت چو برداشتم * لوای فراست بر افراشتم

This is a "rare poem" by Muḥammad or Maḥmūd b. Sulaymān-e-Baghdādī *Fuzūlī*, an eminent Turkish poet, died about 970 or 976/1562 or 1568. There is a copy of his *diwān* in R p. 659. The poem is divided into seven *jāms* or "bowls", each of which is followed by a *munāẓara* or "dialogue" in praise of some musical instrument such as the *طنور*, *قامون*, *مطرب*, *دف*, *چنگ*, and *عود*.

LL 13. Other particulars same as above.

125. *Jang-nāma* (جنگ نامه).

This is a poem by *Ghanī* describing the war between 'Ālam-gīr and his elder brother Dārā Shukoh. It occupies ff. 42-58 and begins with:

خدا یا همه ملک عالم تراست * جهان بادشاهی مسلم تراست

On f. 43b, there occurs the *takhalluṣ* of the poet in the following couplet:

غنی چون بوصف آن جهان برتر است * بمقصود باز آمدن بهتر است

LL 13. Other particulars same as those of the preceding.

(1) *Tarkīb-band-e-I'teqādiyya* (ترکیب بند اعتقادیه). This is a poem by Muḥammad Rafī', elder brother of Nawwāb Wazīr Khān. It occupies ff. 59-64 and begins as follows:

ای از بهار صنع تو خورشید لاله * وز چین قدرت شب مشکین غزاله

The *bands* after the *khānas* contain the names of the twelve Imāms. The last couplet is as follows:

اینست اعتقاد متین ذلیل را * با (یا) اهل بیت دست من و دامن شما

Probably the *takhalluṣ* of the poet is *Matn*..

Written in *Nast.* mixed with *Shik.* LL 13. Other particulars the same as above.

(2) *Marṣiya az Muḥtasham* (مرثیه از محشم). This elegy by Mawlānā Muḥtasham (d. 996/1588) covers ff. 65-68b and begins as follows:

* باز این چه شورشست که در خلق و عالم است *

* باز این چه نوحه و چه عزا و چه ماتم است *

LL 13. Other particulars the same as above.

(3) *Haft Band-e-Mullā-e-Kāshī* (هفت بند ملای کاشی). These famous seven strophes by Kamālu'd-Dīn Ḥasan-e-Kāshī (d. circ 720/1320) occupy ff. 68-72 and begin with the following couplet:

السلام ای سایهات خورشید رب العالمین * آسمان عز و تمکین آفتاب داد و دین

A commentary on these "bands" by نصر الله بن مير محمد نصير خان (= اشرف الدوله طباطبائي اصفهاني) is noticed in Lind p. 169.

LL 11-13. Other particulars the same as above.

Ff. 72 to 80 contain اشعار مرثيه, اشعار مکتوبی, رباعيات, متفرقات, and اشعار متفرقه.

(4) On f. 81 begins a *maghawī*, called the *Maghawī-e-Sham' o Parwāna* (مثنوی شمع و پروانه), which opens with this couplet:

بود روزی مجمع پروانها * در طریق عاشق دیوانها

It ends with the following line:

شمع و پروانست نام مسنوی (مثنوی) * گرز مست بی سرو پا بشنوی

(5) (Ff. 82-83). The questions and answers of ساغر and مینا, by Bedil begin as follows:

شبی کرد ساغر ز مینا سوال * که ای از تو روشن دل اهل حال

(6) (Ff. 83b-85b). A *qaṣīda* by Zuhūrī requesting his patron, named here in the heading Mirzā Minū-Chehr, to give him a village.

Begins:

کسی رساند بکردون خدای کوس سخن * که بر فراشت لوای ثنای شاه زمن

In the course of the poem he says:

چو مزد در خدمت میدهی دهی خواهم * که مثل آن توان یافت در تمام دکن

(Ff. 85b-88b) a few select odes of Jalāl Asir,

(Ff. 88b-90) do. Nāṣir 'Alī,

(Ff. 90b-94) do. Mirzā Ṣā'ib,

(Ff. 94b-96b) do. Ghanī-e-Kashmīrī,

(Ff. 98-110) do. 'Izzat, Kāhī, Fānī, Ṣāleḥ, Rāsikh, & others.

(Ff. 110b-115) *Rubā'iyyāt* of Abū-Sa'id Abu'l-Khayr.

(Ff. 115-122b) single stray lines.

(Ff. 122b-127b) *Bostān-e-Khiyāl*, consisting of verses written by several poets on one and the same subject, using the same rhyme and *radīf*, e.g.,

اگر ماند شبی ماند شبی دیگر نمی ماند

(Ff. 127b-129b) *mutafarreqāt*.

(Ff. 129b-131b) a few lines in praise of حضرت رازالمی شاه برهان.

(Ff. 131b-133b) a *muṣamman* in praise of the Prophet by Khwāja 'Iṣmat.

126. *Maḡnawī-e-Mullā Bazmī* (مثنوی ملا بزمی).

It covers ff. 133b-149b and begins with :

بعد ثانی صاحبقرانی * که سبزش باد باغ زندگانی

This poem describes how a lover spirited away his beloved from her grave, in which she had managed to get herself buried alive by her husband, when she feigned death. The fraud was exposed by a washer-woman, whose suspicions were aroused when she saw the woman in the house of her lover. She forthwith informed her husband of the fact, and he, on opening the grave, found, to his amazement, that there were no bones in it. He reported the matter to the king, who ordered the guilty pair to be arrested and killed. On f. 149 we find :

اگرچه بزمی این افسانه خام است * ز حال تو نموداری تمام است

The poet likens the wicked neighbour of the story (مسایه بد) to *نفس*, the 'unchaste woman' (زن نا پارسا), and the 'deceiving old woman' (حیلہ گر زال) *زبان*, and draws the conclusion :

بکش مردانه نفس زشت خورا * مده بر خود ظفر آن حیلہ جو را

(Ff. 150-152b) a *mustazād* by Shams-e-Tabriz.

(Ff. 152b-195b) several *mustazāds*, *ta'rikhs*, etc.

(Ff. 195b-197b) praise of 'Alī by ثنائی .

(Ff. 197b-199) praise of 'Alī by Ahlī.

(Ff. 199-211) stray verses.

(Ff. 212 to end, i.e., f. 220) prose treatise about روح و حسن فضولی by و عشق .

Begins :

حمد بی حد احدی را سزااست که روح را مظهر عشق و عشق را زیور
حسن گردانید

Lower portions of pages are torn off.

(Ff. 220-224) an extract from رسالة پیر عبد الله انصاری beginning
with : ای ز دردت بیدلان را بوی درمان آمده .

Pages are in a dilapidated condition.

'Volume 75.

127.

WĀJIBU'L-HIFẒ (واجب الحفظ).

Select odes of Ṣā'ib, for whose life and works see Volume 34 above.

Begins :

ای زبون در حلقه زنجیر زلفت تیرها در سر بصرها دادۀ چشم خوست نخبیرها

These odes are alphabetically arranged ; but they do not agree with those of the MS. bearing the same title and described in EIO No. 1618. This MS. was finished on Thursday, 11th Shawwāl, 10th Julūs year of Muḥammad Shāh, i.e., about 1141/1728-29.

It was copied by Muḥammad Masīḥ. There is an oval seal of Muḥammad Masīḥ-e-Ja'farī. After these selections a few folios also contain odes of Ṣā'ib.

8 7.1 × 4.8, 5.9 to 6 × 2.9 or 3. *Jadwals* of red and yellow lines, LL 15. Ind. *Nast*. Pages of different shades of colour. Or. *pap*. Cond. good.

Volume 76.

128. *Qiṣṣa-e-Hātim-e-Ta'ī* (قصه حاتم طائی).

This is a story of the adventures of Hātim of the tribe of Tay related in Persian. Hātim is not a mythical, but a very historical personage of pre-Islamic times, the last half of VIc and beginning of the VIIc. It is said that "his mausoleum may still be seen at a little village in Yaman called Anward" (Edin No. 354). He was a knight and poet and a contemporary of عبيد بن الارص and نابغه. His ideal generosity and hospitality earned him the title of *Jawād*. His *diwān* contains verses mostly in praise of generosity and unselfishness. He was glorified in Arabic literature, but in Persian (and through Persian literature in Muslim India) he is the hero of a very popular romance, which is partly represented by this MS. The text of the *Qiṣṣa* was edited by G. J. Atkinson, Calc., 1818. It was translated into English by Forbes, Lond., 1830. The Persian as well as its Urdu version, the *Ārāish-e-Mahfil* by Ḥaydarī, have been published several times in India.

Begins: الحمد لله..... اما راويان اخبار و ناقلان اثار

The first story is that of حسن بانو on p. 4.

Other Copies : *Ind. Libr.* BISM No. 28 ; *Asaf.* p. 1278, Nos. 91 and 133. *For. Libr.* Munich Catal. p. 55.

Pp. 46. S 14 × 8·5, 11 × 5·5. No *jadwals*. LL 20 to 30. *Ind. Nast.* mixed with *Shik.* Eur. pap. of Wilmott, 1817. Several folios blank. Bound up with the next.

129. *Intekhāb-e-Ārāish-e-Mahfil* (انتخاب آرایش محفل).

This is a portion of the *Ārāish-e-Mahfil*, which is an Urdu translation by Mīr Shēr 'Alī *Afsōs* of Munshī Sujān Rāi's Persian history of Hindustān entitled خلاصة التواريخ. The author is misnamed Sanjān (by Morley and Sprenger) and Subhān (by Elliot and Lees.) The خلاصة التواريخ contains an introductory account

of the Hindu traditions, creeds, and castes, a description of the *Sūbas* of Hindustān, and a History of India from the earliest times to the accession of Awrangzeb. It was completed in the 40th year of the reign of the Emperor corresponding to 1107/1695-96. Its contents have been fully stated by Morley, p. 69, and by Elliot, *Hist. of Ind.*, vol. viii, pp. 5-12. Compare N. Lees, *JRAS*, New Series, vol. iii, p. 423, and R. p. 230.

Mīr Shēr 'Alī *Afsōs*, a descendant of Imām Ja'far-e-Ṣādiq, was born at Delhi. After receiving a good education he entered the service of Nawwāb Mir Ja'far of Patna. After the latter's deposition he went to Lucknow and thence to Calcutta, where he was appointed Head Munshī in the Hindustani Department of the College of Fort William. When he had completed his Hindustani translation of Sa'dīs *Gulistān* and revised Sawdā's *Kulliyāt* etc., he was asked by Mr. Harrington to translate into Urdu the abovementioned *Khulāṣatu't-Tawārīkh*. He completed the translation of its first part, as far as the history of the Hindu kings only, in 1805. He did not live to finish the translation of the second part. According to Beale (*Oriental Biogr. Dict.*), he died in 1806; but, according to Dr. Sprenger (*Cat.* p. 198), in 1809. The *Īrāish-e-Mahfil* was printed several times in India at Calcutta, in 1808, 1848, and 1868; at Lahore in 1867; and at Lucknow in 1870. It was translated by Major H. Court and published at Allahabad in 1871, and again at Calcutta in 1882. See Blumhardt, *Cata. Hindust. MSS. Ind. Office*, No. 39, and *Encycl. of Islām*. The MS. opens with an account of the *Sūbas* of آگرہ, شاہجہان آباد, ملتان, ٹھٹہ, گجرات, اجمیر, مالوا, خاندیس, برار, اورنگ آباد, بنگالہ, بہار, ملتان, ٹھٹہ, گجرات, اجمیر, مالوا, خاندیس, برار, اورنگ آباد, بنگالہ, بہار, لاہور, کابل, کشمیر, etc.

Begins:

یہ انتخاب کیا گیا ہے کتاب آرایش محفل میں سے

This is followed by a short *maghawī* in Urdu entitled تنبیہ الجہال by Taqī, and by another poem composed by Sawdā, as a satire on Mirzā Fākhir. For particulars of the life of Taqī and Sawdā see *Āb-e-Hayāt* and Saksenā's *History of Urdu Literature*.

Dated 1255/1839-40. Copied by Shaykh Muḥammad Bulāqī, son of 'Abdu'l-Latīf, an inhabitant of Burhanpur.

Size of paper the same as that of the above MS. ; writ. sp. 12×5·5. No *jadwals*. LL 20. Clear bold Ind. *Nast.* with rubrications. Eur. pap. of C. Wilmott, 1817. Several folios blank. Cond. good.

Volume 77.

130.

ḤASHIYA-E-'ABDU'L-'ALĪ (حاشية عبد العلي).

The full title is :

حاشيه على حاشيه الزاهديه المتعلقه بشرح المواقف

A very popular Arabic work on metaphysics, consisting of *Ḥaṣhiya* ("glosses") by 'Abdu'l-'Alī Baḥru'l-'Ulūm on the *Ḥa-shiya* written by Mīr Zāhid on Jurjānī's *Sharḥ* or "commentary" on the *Mawāqif* composed by 'Aẓudu'd-Dīn-al-Ījī, who was a contemporary of Ḥāfiẓ and who died in 756/1355.

'Aẓudu'd-Dīn (called Ījī after Īj, a place in Fārs between Dārābjird and Nayrīz, where he was born), was a Shāfē'ī Lawyer, a *Qāẓī*, and a Theologian. He wrote a number of books on philosophical, ethical, and religious subjects, but the most celebrated of them all is the *Mawāqif* (المواقف في علم الكلام) "Stations", a theological and philosophical work.

A number of commentaries and super-commentaries written on it have been noticed in the *Kashf. Zūn*. Of all such commentaries the most famous is the one by Sayyid Sharif of Jurjān, about whom see Vol. 40 above. He completed it in 807/1404-05, and dedicated it to Sulṭān Ghiyāsu'd-Dīn Pīr Muḥammad, grandson of Timūr.

Mīr Muḥammad Zāhid had acquired great fame on account of his writings on logic, theology, and other subjects, in the reign of Shāh Jahān (1037-69/1628-59). This monarch appreciated his merit and appointed him Inspector of Weights and Measures to the Army and afterwards Official News-writer to the Government in Kabul. After Shāh Jahān's death, Awrangzeb

conferred on him a respectable post in Kabul, where he finally settled. He has dedicated his *ḥāsiḥya* on Jurjānī's commentary to Awrangzeb (1069-1118/1659-1707).

'Abdu'l-'Alī Muḥammad b. Niẓāmu'd-Dīn, commonly called *Baḥru'l 'Ulām*, is famous throughout India on account of his learned works, in Arabic and Persian, on logic, theology, jurisprudence, sufiism, etc. He was born at Lucknow, where he studied under his father and other 'Ulamā. When he had completed his studies, he was appointed Principal of the State Madrasa at Rampur and afterwards of the Buhār Madrasa in Buhār. He served there for some years and then went to Madras, where he continued to teach till his death in 1225/1810.

The author's name appears on folio 2b as follows :

محمد ابو العياش عبد العلى بن نظام الله والدين الانصارى

Begins :

ان اجل كلام ينطق باللسان وارفع نظم

Three seals of a former owner, Ḥakīm Jamālu'd-Dīn, with the inscribed date 1279/1862-63.

Dated Jumādā I, 1242/ December, 1826. Copied by Muḥammad Niẓāmu'd-Dīn b. Muḥammad Ibrāhīm, resident of Madras, by the order of his 'master and teacher', M. Muḥammad Aminu'd-Dīn Khān Ṣāḥeb b. Ḥakīm Muḥd. *Ṣādiqyārkhān* Ṣāḥeb, at Melāpūr (ميلانور). A square seal of Muḥammad Ṣādiq bearing the date, 1272/1855-56, at the end and at the beginning of the MS.

Other copies : *Ind. Libr.* Bk x No. 548 ; *Asaf* ii p. 1302 No. 376 ; *MUA* p. 112 No. 32.

S 11.2×6.7, 6×4.3. No *jadwals*. LL 17. *Ind. Nast.* Or. pap. Wormeaten. Pages repaired. Cond. fair.

Volume 78.

131.

IRSHĀDU'T-TĀLIBĪN (ارشاد الطالبين).

A rare work on religious, ethical, and sufiistic subjects by the famous Afghan saint and founder of national Afghan

literature, Ākhund Darweza-e-Ningarhārī (from Ningarhār, the name of a tract of country near Jalālābād in Afghanistan), who flourished in the reign of Akbar. The title of the work is given on folio 1b نام این رساله را ارشاد الطالبین نهادم as well as in the colophon, where the name of the author occurs as follows :

مولانا العظام شیخ الاسلام والمسلمین اخوند درویزه تنکرهاړی

He did much to nullify the influence of the Rawshaniyyas, in the days of Akbar.

He is also the author of محزون اسلام, a comprehensive work in the Pushtū language, "on the observances, rites, and dogmas of Islāmism, according to the Sunnite creed, written for the purpose of guarding his Afghān countrymen against the heresy of a certain heretic or atheist (زندبغی), Bāyazīd Anṣarī, son of 'Abdullāh of Kāndahār, commonly known as Yūsuf Zī, the founder of the Rūshānian sect, who was finally defeated by Akbar's general Muhsinkhān. Comp. on this heretic and his sect Dr. Leyden's excellent treatise in 'the Asiatic Researches', vol. xi. pp. 363-428, entitled 'On the Rosheniah Sect and its founder, Bayezid Ansari', and Graf Noer, Kaiser Akbar, vol. ii, pp. 180-219, Leyden, 1885." (EIO No. 2632). See also R p. 39, and IvASB No 1074.

Begins : حمد بی حد و ثناء یعد سرا وار ذاتی که بتقلیب وحدت

It is divided into four chapters as follows :

Chapter I,	Faṣl 1	....	....	....	....	در توحید
	Faṣl 2	....	....	....	....	در ذکر ایمان
	Faṣl 3	....	....	....	....	در ذکر وضو و ملایم آن
	Faṣl 4	....	....	....	....	در ذکر نماز
Chapter II,	Faṣl 1	....	....	....	....	در توبه
	Faṣl 2	....	....	....	....	در علامات پیر کامل و ملایم آن

Faṣl 3	....	....	....	در علم و ملائیم آن
Faṣl 4	....	....	....	در ذکر کردن
Chapter III, on	....	....	....	در ذکر سلوک
Chapter IV, Faṣl 1	....	....	....	در اخلاق حمیده
Faṣl 2	....	....	....	در اخلاق ذمیمه
Faṣl 3	....	....	....	در صبر
Faṣl 4	....	....	....	در شکر

Dated Thursday, 27th Rabi' I, 1127/22nd March, 1715.

Other copies : *Ind. Libn.* MUA p. 12 No. 13 ; a printed copy in Asaf p. 396, No. 988.

S 11·6×7·5, 9·5×5·1. No *jadwals*. LL 23. *Ind. Nast.* Or. pap. Pages repaired. Cond. good.

Volume 79.

132. *Aqsām-e-Muwaḥḥidān* (اقسام موحدان).

A rare treatise in Persian on the refutation of the doctrine of *همه اوست*. The name of the author is not given; but he must have been an Indian, for he quotes Hindi verses, e.g.,

◊ باره برس فقیری کیا ایک ریہا پایا ◊
◊ تسکون بھی جو پرکھن لا کی تانبا نکل آیا ◊

Towards the end of the MS. he says that the treatise owes its existence to the favours of his spiritual guide Shāh Hidā-yatu'llāh.

Begins :

الحمد لله.....بدانکه موحدان همه اوست کویندگان اقسام اند از انجمله
هفت قسم درین رساله بیان و عیان میکنم.

The seven classes of موحدان described are (1) موحد ذکری , (2) موحد اعیانی (3) , موحد متمثل (4) , موحد متجل (5) , موحد قلوبی (6) , and (7) موحد کلی طبیعی .

8 8.3×4.5, 5.8×2.8. No *jadwals*. LL 13. Ind. clear *Nast. Or.* br. pap. Cond. good.

133. *Nashāṭu'l-'Ishq* (نشاط العشق).

A Sufistic treatise sometimes also called شرح غوثیه , consisting of a detailed commentary on the *Ghawṣiyya* or *Risāla-e-Ghawṣu'l-A'zam*, by عبد الله بن حسن بن علی مکی الحسینی المجلانی الجیلانی , who uses *Makki* as his *takhalluṣ*.

Begins :

سپاس و ستایش مرآن واجب الوجودی که احدیت را در وحدت

In the MS. the various statements are introduced by the words قال یا غوث الاعظم . The original text is overlined in red.

Other copies : *Ind. Libr.* JMB p. 360, No. 457; *IvASB* No. 1771. *For. Libr.* R Br pp. 80-81.

Size of page same as that of the above. Writ. sp. 5.9×2.8. No *jadwals*. LL 13. Clear *Ind. Nast. Or.* pap. Slightly wormeaten. Cond. good.

134. *Risāla-e-'Aynu'l-Quṣṣāt* (رسالة عين القضاة).

A treatise on Sufic theosophy by محمد الميانجي ابو المال عبد الله بن محمد الميانجي , surnamed عين القضاة , of Hamadān, a disciple of Ahmad-e-Ghazzālī, brother of Imām Muḥammad-e-Ghazzālī. The date of his death, as usually given, is 533/1138-39.

Begins

الله لا اله الا هو و درود یحدود بر آن ظهور که مشهود ذات و مقصود صفات است

Size of pages same as that of the above MS. Writ. sp. 5.7×2.8. No *jadwals*. Ind. clear *Nast. Or.* br. pap. Cond. good.

Volume 80.

135. *Sab'yyāt* (سبعيات).

This Arabic work by أبو نصر محمد بن عبد الرحمن الهمداني treats of the importance and the various *manifestations* of the number 7 in groups of seven things. God has 'adorned' seven things with seven other things: (1) the seven Heavens are adorned with the seven planets, (2) the seven Earths with the seven seas, (3) the Fire with the seven hells, (4) the Qurān with the seven *Qurrā*, (5) the human Body with the seven parts, (6) the Age of man with the seven stages, and (7) the Earth with the seven climes. Each of these subjects is further elaborated and dealt with. The book is divided into seven *majlises*, which treat of the seven days of the week and the various traditions and memories attached to these seven days. The full title of the work, as given in the *Kashf. Zūn.*, is *السبعيات في مواضع البريات*.

Begins: الحمد لله الملك الجبار العزيز الغفار المهيمن. الستار

Copied by: ملا بازید اخون زاده ولد ملا کل محمد اخون ساکن رجز

Other copies: *Ind. Libr.* JMB p. 193, No. 716; *Ram p.* 344. *For. Libr.* RS (Ar.) No. 753 (viii); De Slane Nos. 1314, 1315, 4597, and 4598.

8 9×6·5, 6·8×3·9 to 4. No *jadwals*. LL 13 to 27. Inelegant *Naskh*. Or. br. *pap.* Cond. good. Bound up with the next MS.

136. *Sharafu'l-'Ulamā* (شرف العلماء).

A short Arabic treatise on the excellence of the 'Ulamā. The author's name is not given.

Begins abruptly with:

الاصول في احاديث الرسول والمشكوة.....وسميتها بشرف العلماء

It is divided into four chapters as follows :

Chapter I	....	....	....	فی فضل التعلیم و التعلم و العلم
Chapter II	....	....	....	فی فضل مجلس اهل علم
Chapter III	....	....	....	فی فضل العلماء
Chapter IV	....	....	....	فی فضل العلم مع العمل

Copied by the scribe who has transcribed the above MS.

Other copies : A MS. bearing the same title and ascribed to فتح الله بن عثمان is mentioned in JMB p. 193, No. 720. Another MS., entitled شرف العلم و العلماء and ascribed to سعید سعدالدین سعید میران is also mentioned in the same catalogue on p. 321, No. 1819.

Size of pages the same as that of the preceding MS. Writ. sp. 7×4·2. No *jadwals*. LL 23 to 25. Inelegant *Naskh*. Some pages are affected by damp. Ink sticky. Cond. fair.

Volume 81.

137.

WĪSA WA RĀMĪN (ویسه و رامین).

The celebrated romantic Persian poem, based on the original Pahlawī and describing the love adventures of Wīs or Wisa and Rāmīn, by Fakhru'd-Dīn As'ad of Jurjān, who died about 447/1055. The poet composed it at Iṣfahān about 440/1048-49, at the request of 'Amīdu'd-Dīn Abu'l Fath-e-Nishāpūrī, who governed it for Sultān Ṭughril, the founder of the Saljūqīd empire. This poem has considerably influenced the compilation of the *Khusraw o Shīrīn* of Niẓāmī, as regards both the style and the metre. See *Bahāristān-e-Jāmī* and Br. *Lit. Hist. Pers.*, ii, pp. 274-275. Complete copies of the poem are rare. Our copy is also defective. It opens with the following couplet :

◊ بشب کویم نمانم زنده تا بام ◊
 ◊ چو بام آید ندارم طبع (طبع. in the printed ed.) تا شام ◊

which occurs on page 80 of the edition printed (from a defective copy) in the *Bibl. Indica*, 1865. The MS. ends with the following verse :

ز کردون اختران نظاره بودند * که حصنش برمه و استاره بودند

which is given on page 403 of the abovementioned printed edition. This latter comes to an end after eight pages only.

The Royal Asiatic Society of London published in 1914 an English translation by Oliver Wardrop of the Georgian Version of this romance of ancient Persia, under the title of *Visramiani, the story of the Loves of Vis and Ramin*, Oriental Translation Fund, New Series, Vol. XXIII. The translator observes in the Preface: "The picture it gives of the life, manners, and morals of a remote age is invaluable. It is a presentment of the attitude of the time towards the most fascinating of all social relations. Of its moral tone the reader will be able to judge. The perjury, treachery, cowardice, and roguery of the chief characters are mercilessly set forth. The author sometimes shows his contempt for them; he perpetually poses as an ethical teacher; but he is evidently fond of Vis and Ramin, and will not have them blamed, for they are the slaves of relentless Fate in its most forceful form. The modern reader will probably find them less immoral than Tristan and Isolde. The survival of the tale in Persian literature is due to a poetical version of great excellence, the text of which was published at Calcutta in 1864-65 under the title *Wis o Ramin: An Ancient Persian Poem* by Fakhr al-Din, As'ad al-Astarabadi, al-Fakhri al-Gurgani, Edited by Captain W. Nassen Lees, LL.D., and Munshi Ahmed Ali (in *Bibli. Ind.*, New Series, No. 53). Of this poem a long account was given by K. H. Graf in vol. xxiii., *Zeitschrift d. Deutschen Morgenl. Gesellschaft*, Leipzig, 1869 (pp. 375-433)Not only has the book a value as literature of high quality and as an undoubted antique, but there is reason to believe that it may have had a good deal to do with that development of European romanticism which finds utterance in the songs of the Minnesinger, the lays of the Troubadours, and

the letters of Heloïsa. In N. Ethé's *Essays und Studien*, Berlin, 1872 (pp. 295-301), a comparison is drawn between *Vis and Ramin* and Gottfried von Strassburg's *Tristan und Isolt*. Reference may also be made to the monograph published in Moscow, in 1896, by Baron R. R. Stackelberg."

Other copies : *Ind. Libr.* IvASB No. 429 ; Spr p. 338. *For. Libr.* Pr Nos. 656 and 681 ; R p. 822 ; EB No. 522.

S 8.2×4.9, within *jadwals* 5.5 to 5.6×2.7 to 2.9. LL 15. Written between margins ruled in gold and blue. Clear *Ind. Nast.* Or. pap. Headings in red. Cond. good.

Volume 82.

138.

MAJMU'Ā-E-KHUTŪT (مجموعه خطوط).

A collection of letters consisting of three parts:

Part I. Letters of one whose name, as can be inferred from the following three statements, appears to be Muḥammad Taqī Lashkarī:

(i) On folio 13b in the '*arẓdāsht* to the king, he says:

کترین خانہ زادان فدوی لشکری سجدات عبودیت
و تسلیات بندگی رسانیده

(ii) On folio 14b in a letter addressed to Nawwāb Āṣaf Khān he says:

مخلص صمیمی لشکری بوسیله عرض خلوص عقیدت

(iii) On folio 16b in a letter of congratulations addressed to Nawwāb Islām Khān he says:

ذره بی مقدار محمد تقی جبین ضراعت و افتقار

The first letter is addressed to Khān Zamān, in which he is congratulated on the capture of a fort which could not be reduced by any of the past kings, and is in-

formed that this success could be regarded as 'a precursor of the conquest of Bijapur'. It begins with the following words :

بعرض می رساند که این معتقد ارادت کیش

Ff. 1-82. S 7·8×4·4, 5·9×3·3. No *jadwals*. LL 13 to 14. Written in diagonal lines and Ind. *Shikasta*. Pages repaired.

Part II. Letters of Abu'l-Fazl. The first letter is addressed to Khān Khānān. It begins as follows :

☆ همی ندارم چاره فراق نیست عجب ☆
☆ که هیچ زیرک خود کرده را نداند چار ☆

Ff. 33-51. Size of page same as above. Writ. sp. 5·9×3. LL 17. Clear Ind. *Nast. Or.* pap. Pages repaired.

Part III. Other stray letters. On folio 53 a letter of Shāh Jahān addressed to 'Ādil Shāh; on folio 53b, his reply to it. In another letter reference is made to the great harm done to Rājpurī by the 'infidels'; in this letter Dhanā Jādhaw and Rāmchandra are referred to. A third letter refers to Ghiyāsu'd-Dīn's داروگی of the fort of Rāmgīr. A letter on folio 60 is addressed to لاله جو by one Ghāsīrām.

Amongst the remaining letters of some interest is one on folio 6b, which is addressed to Chandrabhān, the poet and *Munshī* of Afzalkhān. On folio 29b there is a copy of the *firmān* of Jahāngīr issued to Prince Shāh Jahān, and folio 30b contains a reply to it in verse.

Other copies : A copy of Jahāngīr's *firmān*, with a metrical reply to it, is mentioned in R p. 551 (2).

Volume 83.

139. *Risāla dar Nujām* (رساله در نجوم).

An astrological treatise in Persian, defective at the beginning. The author's name is not given. It begins abruptly :

جو جی جُ را اسونی بر جسمان (جسم آن) سه ستاره دیو کن مانند اسپ
رنگ روی او زرد سرخی

It appears to deal with the nature of the Zodiacal signs. On folio 2, one reads :

لی لول لُ بهرنی سفید رنگ بر جسمان سه ستاره

Dated 2nd Ramazān, 1244/8th March, 1829. Copied by Mīr Qamaru'd-Dīn at ملّی (۴) پرگنه مرابیور.

Ff. 18. S 8·7 × 5·6, 6 × 3·5 to 4. No *jadwals*. LL 11. Ind. *Shik*. Pages of different sizes. Or. br. pap.

140. *Risāla dar Kayfiyyat-e-Burāj* (رساله در کیفیت بروج).

Another astrological treatise in Persian and *Dakhnī*. Ff. 29-32 are wrongly bound. The *risāla* begins on folio 33 with the following words :

هذا کفایة بروج من منازل کواکبا مفصلا مقدم بر حمل

The *Kayfiyyāt* of the twelve Zodiacal signs are given. Particulars of each *burj* begin with a few verses in the *Dakhnī* language, written under a curve, on the two sides of which are inscribed two circles. These are followed by a description of the *burj* in Persian prose.

Size of page same as above. Writ. sp. 6 × 4·5. No *jadwals*. LL 13 to 14. Ind. *Shik*. Technical terms in red. Or. pap. Cond. good.

Volume 84.

MAJMU'Ā (مجموعه).

141. *Dīwān-e-Aḥmad-e-Jām* (دیوان احمد جام).

Lyrical odes of Abū-Naṣr Aḥmad, usually called بیل زنده, born at *Nāmaq* (whence sometimes called *Nāmaqi*), in the district of Jām, in 441/1049-50, and died in 536/1141-42. At

the age of twenty-two he became an ascetic and, after spending sixteen years in solitude on a mountain, returned to normal life and again began to mix with people. It is said that under his influence about 60,000 persons repented of their sins and turned to God. Three daughters and fourteen sons survived him and became holy persons and authors. Forty of his disciples have become saints. He wrote about fourteen works, of which the following are well known : سراج السائرين , مفتاح الجنات , بحار الحقیقت . For a detailed bibliography of his works, see IvASB No. 245. For his life see *Nafahāt*, *Ḥabībū's-Siyar*, and *Ātashkada*.

Begins :

◦ کو (گر) ز سیلاب سرشکم قطره پیدا شود ◦
 ◦ در جهان از شور آب چشم نما دریا شود ◦

After the *dīwān*, there is a *masnawī* beginning with :

عمر بگذشت ما چنین غافل ◦ نامد از ما بجز که حاصل

This is followed by *rubā'īyyāt*, beginning with :

رو بر سر سوزنی نهان بنشان

Dated 26th Jumādā I, 1256/26th July, 1840. Copied by 'Abdu'l-Ghaffār during the reign of Muḥammad 'Alī Shāh.

Other copies: *Ind. Libr. Punj. Univ. Libr. Or. Coll. Mag.* Febr., 1927; Bk No. 23; IvASB No. 436; Spr pp. 323-25. *For. Libr.* R pp. 551, 552; EIO Nos. 910 and 2863. Lithographed in India.

S 7×4, 4·6×1·9. LL 15. Ind. Nast. No *jadwals*. Or. br. pap. Cond. fair.

142. *Zādu'l-Musāfirīn* (زاد المسافرين).

The famous Sufistic poem by Sayyed Ḥusaynī. For particulars of his life and works see Vol. 20 above where references to other copies also are given.

Begins : ای برتر از آن همه که گفتند ◦ آنانکه پدید یا نهفتند

In this copy the date of composition is given as 729/1328-29.

Dated 4th Shawwāl, 1064/8th August, 1654. Copied by Shaykh Tājū'd-Dīn b. Shaykh 'Abdu'l-Ghanī.

Size of page same as above. Writ. sp. 5·7 × 2·1. LL 15. Ind. *Nast.* mixed with *Shik.* A few pages have double border lines ruled in red. Three small oval seals. A few folios of recipes and stray lines of poetry.

143. *Gul o Mul* (گل و مل).

A short *maghawī* by Sa'ādat Yār Khān *Bahjatī* (بہجتی). *Bahjatī* is mentioned in IvASB No. 935. He uses his *takhalluṣ* as follows :

هان بہجتیا خروش بکذار • بکذار خروش و جوش بکذار

The king who is praised in the poem is Jahāngīr (1014-37/1605-1628).

Begins :

ای از تو دل محیط در جوش • ای از تو صدف کھر در آغوش

The date of composition, as indicated by the chronogram, *ایاغ بادہ*, is 1024/1615-16:

از خوشدلی طرب شکفتم • تاریخش ایاغ بادہ کفتم

Dated 19th Shawwāl, 1064/23rd August, 1654. Copied by Tājū'd-Dīn, the scribe who has also copied the *Zadu'l-Musāfirīn*.

Size of page same as above; writ. sp. 5·4 × 2·2. LL 15. *Jadwals.* Ind. *Shik.* Or. pap., wormeaten. Cond. fair.

144. *Mahfilu'l-'Ārifīn* (محل العارفین).

Selections from various prose and poetical works of Sufi authors, such as Rūmī, Sayyid Ḥusaynī, Pīr-e-Anṣārī, Bēdil, Jāmī, Ḥusayn-e-Wā'iz, and others. These selections are divided into 30 *mahfils*, according to subjects, such as *عبادت*, *طلب*, etc.

Begins: اختصار رسالہ محل العارفین کہ منتخب کردہ مرقوم شد

On the last folio is a *mukhammas* on the famous *ghazal* of Qudsi, beginning with :

سیدی صاحب لولاک بس عالی رطبی (تی)

Size of page same as above; writ. sp. 5·8 to 6×2·9 to 3. No *jadwals*. LL 11-13. Ind. Nast. Or. pap. Cond. good.

Volume 85.

145.

JAWĀHIR-E-KHAMSA (جواهر خمسہ).

Also called *Awrād-e-Ghawsiyya*. This is a Persian version of a remarkable work said to be originally written in Arabic by Muḥammad b. Khaṭṭirū'd-Dīn (whose full name appears on folio 2 as محمد بن حطيرالدين بن بايزيد ابن خواجه فرید سبطار), popularly known as Shaykh Muḥammad Ghawṣ of Gwalior. He was a descendant of Khwāja Farīdu'd-Dīn 'Aṭṭār and is considered as one of the greatest saints of India. He practised asceticism for thirteen years in a jungle at the foot of the Chunār hills. Thence he went to Gwalior and began to lead people to the path of God. He died in 970/1582 and was buried at Gwalior. He says in the preface that he was directed to see شیخ ظهور حاجی حصور (clearly written here as Ḥaṣūr, but in EIO and Loth as Ḥuṣūr), from whom he received his spiritual training. The following particulars are also given by him in the preface. He spent over thirteen years in retirement on a certain mountain. At the end of that period, when he met his spiritual guide, he showed him the book in which he had recorded his spiritual experiences. It was much appreciated by him. Afterwards when he went to Gujarat, some persons derived much benefit from it. He was 50 years of age when he wrote the book in 956/1549. He has divided it into five *jawhars* as follows :

جوهر اول در عبادت عابدان و طریق آن

” دوم در زهد زاهدان ” ” ”

جوهر سوم در دعوت داعیان و طریق آن
 " چهارم در اذکار و اشغال عارفان مشرب شطار و طریق آن
 " پنجم در ورثه الحق عمل محققان و طریق آن

The third *jawhar* is the chief part of the work. It has been largely drawn upon by Herkelots in the compilation of the twenty-ninth chapter of the *Qānoon-e-Islām*. The fourth *jawhar* deals with the *spiritual exercises and practices* of the Shattāriyya order of Sufis, to which the author himself belonged.

The original Arabic is noticed in *Kashf. Zūn.*, and described at length in Loth on page 185. See also Ram p. 334. An Urdu translation by Mirzā Muḥammad Beg Dehlawī was published in Delhi at the Mujtabā'i Press in 1348/1929-30.

Other copies: *Ind. Libr.* Bk xvi No. 1364; IvASB No. 1252; IvS I No. 860. *For. Libr.* EIO No. 1875; Loth Nos. 671-72.

Ft. 95. S 8.2×5.8, 5.3×3.2. LL 23. Clear small *Naskh*. Or. br. pap. Headings of sections etc. in red. On folio 1 an oval seal of السعيد المیدروس بن جعفر علوی. Cond. good.

Volume 86.

146.

KAYFIYYAT-E-JANG-E-KĀBUL (کیفیت جنگ کابل).

A short account, in Persian, of the march of the English army on Kabul and the battle of Lahore with the Sikhs, by Sayyed Badru'd-Dīn, a resident of Ahmednagar.

Begins:

احوالات سفر کابل که جمعیت انگلیس اول بمالک مفتوح کرده بعد مسترد نمود

It ends with 21st April, 1845, and the last event mentioned is the attack on Lahore by Muḥammad Akbar Khān.

Ft. 9. S 11.2×7.8, 8.7×5.7. LL 19-20. No *jadwals*. Ind. *Shik*. Or. pap. Cond. good.

Volume 87.

147.

LATĀ'IF WA ZARĀ'IF (لطایف و ظرایف).

Witty, humorous, and amusing stories of kings, nobles, saints, scholars, poets, wits, and humorists, who followed various professions and belonged to different classes of society, by علی بن الحسین الواعظ الکاشفی المشتهر بالصفي, son of the famous Mullā Husayn-e-Wā'iz-e-Kāshifī, author of the *Anwār-e-Suhaylī*. This Ṣafī died in 939/1532-33. After a year's captivity in Herat, he was released from prison and went to the court of Shāh Muḥammad Sulṭān, the ruler of Gharjistān, for whose amusement he wrote the above work and divided it into 14 chapters. He died shortly after it was completed. The book has been published in Persia, India, and Europe and edited by Schefer in *Chresto. Pers.* Vol. I, 1883. Ṣafī is the author of the *Rashahāt*, which contains biographical notices of the Shaykhs of the Naqshbandī order.

Begins: بعد از اداعائی (ادای) لطایف تحمیدات الهی

Other copies: *Ind. Libr.* MF ix No. 44; *IvASB* No. 297; *Bh* Nos. 443-44. *For. Libr.* R pp. 757-58; *RS* No. 100; *EB* Nos. 454-57; *EIO* Nos. 778-79; *Lind* p. 154.

S 6.9×4.3, 5.1×2.6. LL 17. *Jadwals* of double blue lines; *hāshiya*-space also enclosed in single blue border lines. Or. pap. slightly wormeaten. Cond. good.

Volume 88.

148.

DURRU'L-MAJĀLIS (در المجالس).

Religio-sufistic anecdotes by Saif Zafar (folio 3b). After his name ز. هاری is not mentioned here.

Begins: حمد و ثنا از عنایت الهی بزبان عارفان

Other copies: *Ind. Libr.* MF ix No. 26; JMB p. 353, No. 2700; Bk No. 1375; IvASB No. 1306. *For. Libr.* R p. 44; EIO Nos. 1762 and 1882-89; Fl iii p. 444; Aum p. 58; Leyden p. 359; Pert. Berl. page 980; Br Sup Hnd No. 476.

Volume 89.

149.

Letters of Fayzī, the poet-laureate of Akbar's Court. Collected and arranged by Nūru'd-Dīn Muḥammad, son of 'Aynu'l-Mulk, a physician of Shīrāz, who had distinguished himself in Akbar's service. The compiler was Fayzī's sister's son. In the perface he says that, while the poems of Fayzī were collected by Abu'l-Faẓl, his prose compositions had been neglected. He, therefore, collected his letters and gave them the above title, which yields 1035/1625-26 as the year of compilation. For his life and works see Vol. 11 above.

Begins :

يا ازلى الظهور يا ابدى الخفا • نورك فوق النظر حسنك فوق الثنا

These letters are arranged as follows:

لطیفہ اول عرایض والا درگاہ

” دوم مذاکرات فیضی بشرفا و علما و عرفا

" سوم " " بحکامی معاصر

لطیفه چهارم مفاوضات بسلاطین و امرای عظام

” پنجم ” اخوان و اقارب

منطوقه اول مناجات علای فهای

” دوم رقعات لطایف نکات خیر الانامی

” سوم مکاتیب متفرقه که اعزه و اقارب به شیخ فیضی نوشته اند

Other copies: *For Libr.* R ii p. 792, iii p. 984 ; EIO No. 1479.

S 10·6×6·8, 8·3×4·7. No *jadwals*. Ind. clear *Nast.* Or. br. pap. Some pages damaged by large lacunae. Cond. fair.

Volume 90.

150.

‘AINU’L-‘ĀSHIQĪN (عین العاشقین).

These are 27 letters of شیخ نور الدین. They are addressed to various contemporaries, such as شیخ المشایخ شیخ فرید الدین, شیخ محمود, شیخ المشایخ شیخ فرید الدین, امام مظفر, مولانا نجم الدین, and others.

The title is given on folio 2.

Begins:

حمدی که از عد احصا فزون آید و ثنائی که از حد اقصا یفزاید مر خالق
برحق و قادر مطلق را

S 8·4×4·7, 7·2×3·5. LL 18-22. Ind. *Nast.* Quotations in Arabic are overlined in red. A few folios at the end are written on paper of a different kind and size and in a different hand. Cond. good.

Volume 91.

151.

AJWIBA-E-MUNAYRI (اجوبه منیری).

A small treatise containing 24 *answers* to as many questions on Sufistic topics, put to Sharafu’-d-Dīn Yahyā-e-Munayri

by Zāhid b. Muḥammad Nizām and other friends. This Sharaf-u'd-Dīn Aḥmad, a great Sufi Saint of India, was born in Munayr, a village in Bihār. He was a disciple of Najibu'd-Dīn-e-Firdawsī. He died in Bihār in the odour of great sanctity in 782/1380. His *Maktubāt* ("letters") are famous for the learned discourses on Sufistic subjects which they contain.

Begins :

این اجوبه خدمت شیخ اوحده العصر غریب الدهر مجمع علم الدراسه

S 8.6×4.8, 7.3×3.7 LL 18-21. Ind. Nast. Arabic quotations are overlined in red. Cond. good.

Volume 92.

MAJMU'Ā (مجموعه).

152. *Intikhab az Diwān-e-Sālik-e-Yazdī* (انتخاب از دیوان سالك یزدی).

"Selections" from the lyrical odes of Sālik of Yazd. There were two *Sāliks*, contemporaries of each other, who flourished in the reign of Shāh Jahān. One of them belonged to Yazd and the other to Qazwīn. These selections are from the *diwān* of the former, for on folio 2 we find :

تازرد بگرد ^{نگردد} رخت ای سالك یزدی به بشکن بترشوق صفرای هوس را

This *Sālik*, after staying at Shīrāz and Iṣfahān, came to the Deccan and entered the service of Qutbshāh of Hyderabad (Deccan). After some time he went to Shahjahanabad, where, through the intercession of his fellow-townsmen, Shafī'ā-e-Yazdī, he was presented at the Court of Shāh Jahān in 1066/1655-56. He died according to Sprenger (page 554) in 1081/1670-71. See *Sarw-e-Āzād* and Sprenger, page 554. Copies of his *diwān* are rare.

Begins :

بخلوقی که کشائی میان تنک آنجا به لباس صبر درد صورت فرنگ آنجا

Other copies of his *dīwān* : *Ind. Libr.* Asaf p. 724, No. 404 ; Spr p. 554.

8 9 × 4·9, 7·9 × 3·8. No *jadwals*. LL 18-23 couplets to a page, written in *Ind. Nast.* in diagonal and vertical lines. Or. pap. Bound up with the next MS.

153. *Intikhāb az Dīwān-e-Lazzatī* (انتخاب از دیوان لذتی).

'Selections' from the Lyrical odes of Muḥammad Afzal, whose *takhalluṣ* was *Lazzatī*. One *Lazzatī* has been noticed in IvS I No. 766 as a poet of the Karnatak. These selections cover two folios only.

Begins :

❖ زهی در دامن زلف تو یارائی (ی) تو مهیا ❖

❖ در آغوش نکاهت زعفران زار تبسمها ❖

Size of page same as above ; writ. sp. 7·9 × 3·7. No *jadwals*. LL 23-26, in diagonal and vertical lines. *Ind. Nast.* Or. pap.

154. *Intikhāb az Dīwān-e-Hindū* (انتخاب از دیوان هندو).

A few 'selections' of lyrical odes from the *dīwān* of Gopināth *Hindū*. These cover two folios only. See Vol. 105 below and EIO No. 1559.

Begins :

❖ مشتری شد هر که از جان کعبه و بتخانه را ❖

❖ هر طرف یبند به یبند جلوه جانانه را ❖

Size of page same as above ; writ. sp. 8 × 3·8. No *jadwals*. LL 35-42 in diagonal, vertical, and horizontal lines. *Ind. Nast.* Or. pap. Cond. good.

155. *Intikhāb az Dīwān-e-Jalāl Asīr* (انتخاب از دیوان جلال اسیر).

Select lyrical odes from the *dīwān* of Jalāl *Asīr*, about whom see Vol. 68 above, where references to other copies of his *dīwān* are also given.

Begins :

ای کلشن از بهار خیال تو سینها ❖ برک کل از طراوت نامت سفینها

Size of page same as above ; writ. sp. 6·8 × 3·1. No *jadwals*. LL 17. *Ind. Nast.* Or. pap. Cond. good.

Volume 93.

156.

MŪNISU'L-AḤBĀB (مونس الاحباب).

Consists of *rubā'īyyāt* or "quatrains" to be quoted in correspondence and letter-writing, composed by one 'Abdu'llāh. His name occurs in line 8 of the short prose preface in which he says that he wrote it by the order of the King, who is here called السلطان بن السلطان بن الخاقان بن الخاقان بن الخاقان, and whose name is not mentioned, but only a small space has been left blank apparently for the purpose of writing it. However, some light is thrown on it by the following line:

کینخسرو روزگار شاه این (ابن حسین)

The author is, no doubt, خواجه شهاب الدین عدا الله بن محمد مروارید, a native of Kirmān, who was raised to the rank of Amīr by Sulṭān Ḥusayn Mirzā of Khorāsān and entrusted with the royal signet after the death of میر علی شیر. He was an excellent poet, who used *Bayānī* as his *takhalluṣ*, wrote, besides a *dīwān*, a *maṣnawī* called خسرو و شیرین, and died in 922/1516. See R iii p. 1094; Edin No. 331; and *Tazkira-e-Dawlatshāhī*.

Begins:

ای لطف تو داده شهریاران را تاج شاهان بنوالت چو گدایان محتاج

A complete copy, but not dated.

S 8.4×4.8, 6.5×3.3. No *jadwals*. LL 12 or 13, but *misṭar* of 19 lines. Ind. clear *Nast.* Or. br. pap. Cond. good.

Volume 94.

157.

MAJMU' A-E-MIRZĀ
MAHDĪ KHĀN (مجموعه میرزا مهدیخان).

It is also called جدول پادشاهان تیموری ("Chronological tables of the Indian Timurides"). Although it is stated in

the introductory note that the tables begin with Tīmūr and end with Shāh 'Ālam (1119-1124/1707-1742), yet, as a matter of fact, they are brought even up to 1258/1842-43. They give the following particulars of these kings: their names (with those of their fathers and mothers), *kunyats*, *alqābs*, dates of birth, *julās* years, their ages, conquests, names of their children, causes of their death, etc. The name of the author is given as follows:

ابو المفاخر نظام الدين محمد هادی الحسيني الصفوی الملقب (به) شاه
میرزا و المخاطب بمیرزا مهدیخان صفوی

The author, according to Dr. Ethé (EIO No. 412), is the same as the famous historian of Nādir Shāh, the author of the *درة نادری*, *جہانکشاى نادری*, and *ضياء العیون* (see IvS I No. 911). For his life etc., see Rieu i, p. 192.

Begins: سپاس یقیاس سزاوار مالک الملک

A few lines below, it is stated that:

این جدولست متضمن متحمل از احوال دولت دستمال سلطنت مال
حضرت صاحبقران امیر تیمور کورکان..... تا زمان..... پادشاه عالیجاه
محفوف رحمة الله ابو نصر سید قطب الدین محمد معظم شاه عالم بهادر

The date of completion, as given towards the end, is 1142/1729-30; the chronogram *مجموعه میرزا مهدیخان*, written in red ink, also gives the same year:

تاریخ اتمام این ارقام که رقمزده کک تیره فام احقر زمانست
مجموعه میرزا مهدیخان سنه ۱۱۴۲ هجری

It is quite probable that the tables were brought up to the above date. But the actual list beginning with Tīmūr comes down to *محمین الدین محمد اکبر بادشاه*, whose "recent accession to the throne in 1258/1842" is mentioned. The latter entry has, it is evident, been inserted by a later scribe. It is not found in the copy noticed in IvASB No. 167 (where it is called *Jadwal-i-Pādshahan-i-Timuri*).

This last entry is followed, on the opposite page, by only a list of the names of rulers belonging to the House of Tīmūr and ending with Mu'īnu'd-Dīn Muḥammad Akbar Bādshāh, who is spoken of as 'adorning the throne at present', i.e., in 1263/1847. This is the year in which the MS. was copied.

This list is followed by another containing the titles by which seven of these rulers are mentioned in history after their death. They are as follows:

Bābur	is	referred	to	as	....	....	فردوس مکانی
Humāyūn	„	„	„	„	....	....	جنت آشیانی
Akbar	„	„	„	„	....	....	عرش آشیانی
Jahāngīr	„	„	„	„	....	....	جنت مکانی
Shāh Jahān	„	„	„	„	....	....	فردوس آشیانی
Awrangzeb	„	„	„	„	....	....	خلد منزل
Bahādur Shāh	„	„	„	„	....	....	خلد مکان

After these titles are given, on the next and last page, the dates of the death of notabilities amongst the author's contemporaries. The first entry is about the death of عابد خان مخاطب به قلعہ حان, the ruler of Hyderabad. The date of his death is not clear.

Then the names of rulers of the Nizām Shāhī dynasty are mentioned. The last name is that of Ṣalābat Khān, who died 998/1589-90. This is followed by the dates of the foundation of Ahmednagar, Kotla, and some buildings of Hyderabad. The last item refers to Tipū Sulṭān.

Dated 1263/1847. Copied at اڈم نلی (?)

Other copies: *Ind. Libr.* IvASB No. 167. *For. Libr.* EIO Nos. 412-14.

S 9.3×5.8, 6.5×4.2. No *jadwals*. LL irregular, 7-14. *Ind. Shik.* Or. pep. Ink sticky, therefore interleaved with tissue paper. Some folios of bluish colour. Names of kings in red. Cond. good.

Volume 95.

158.

BAYĀẒ-E-SANAWĀT (بیاض سنوات).

A mere note-book, which opens with the following words :

خلاصہ سنہ ہجرت آنست

After explaining what is meant by the *Hijrī*, the *Faṣḥī*, and the *Julās* years, it gives a list of 18 kings, beginning with Tīmūr and ending with Akbar II. It also gives, against the name of each of the kings, the number of years of his reign in the first column, the *Hijrī* year in the second, and the corresponding *Faṣḥī* year in the third. This list is followed by another, a more detailed one, consisting of four columns, which gives for every *Julās* year mentioned in the second column the corresponding Christian year in the first column, the *Faṣḥī* year in the third, and the *Hijrī* year in the fourth.

The last entry is that of the 39th *Julās* year of Akbar II and the years of the other eras corresponding to it are given as follows : 1854 A.C., 1263, A.F., and 1270 A.H.

This is followed by another short list, that of the Bahārī Nizām Shāhs (of Ahmednagar), beginning with Aḥmad Nizām Shāh and ending with Bahādur Nizām Shāh. As in the first list of the Mughal kings mentioned above, so also in this list are given, against the name of each of these rulers, the total number of years of his or her reign in the first column, the *Faṣḥī* year of the commencement of the reign in the second, and the corresponding *Hijrī* year in the third. This short list is followed by another in greater detail, consisting of four columns and giving particulars similar to those in the second, namely, the detailed list of the abovementioned Mughal kings. The last entry is the third regnal year of Chānd Sulṭān[a] and Bahādur Nizām Shāh, with the corresponding years of other eras, viz., 1604 A.C., 1003 A.F., and 1007 A.H.

All these tables occupy the right half of the page, the left half having been left blank, apparently for the purpose of writing the principal events of the year.

All these dates are wrong; nor are the years corresponding to them correctly calculated.

After these lists comes a statement about the mode of measuring the different kinds of *gaz* or yard followed by a table of numerals, with their names in Arabic and the numerical symbols used in *Siyāq*.

S 8·6×6·3, 6·2×4·2. No *jadwals*. LL 8. Ind. Nast. Or. pap., slightly wormeaten. Cond. good.

Volume 96.

159.

TA'DĀD-E-SILSILA-E-AFGHĀNĀN (تعداد سلسله افغانان).

Deals with genealogies of the Afghan tribes. The MS. is so called after the words with which it opens:

باب ششم در تعداد سلسله افغانان

It is the VIth Chapter of the تاریخ خاندانی مخزن افغانی. On folio 9 it is stated:

مخنی نماید که در باب سلسله بی (؟) اختلاف بسیار واقع بود کمترین محرر این تاریخ خاندانی مخزن افغانی درین باب جد و جهد تمام

The *Ta'rikh-e-Khān Jahānī* is a further abridgement of Nī-matullāh's *History of the Afghans*, which is divided into a *muqaddama*, seven *bābs*, and a *khātima*. Our MS. represents the sixth *bāb*. See EIO No. 576 and Bk 529.

The author served Jahāngīr as a *waqāe'-nawīs* for eleven years, and then entered the service of Khān Jahān Lodī (the military commander of Jahāngīr), whom he accompanied on his Deccan campaign. At Malakāpūr (in Berar), at the

request of a friend, he commenced the work in 1020/1611 and completed it at Burhanpur on 10th Z. Hījja, 1021/22nd January, 1613. It was dedicated to Khān Jahān. Cf. Elliott, *Hist. of Ind.*, v 67; Dorn, *Hist. of the Afghans*.

Other copies of the *Ta'rikh-e-Khān Jahānī*: *Ind. Libr.* Bk No. 529. *For. Libr.* BL I No. 510; EIO Nos. 576-77; EB Nos. 2025-26; R 210-212; Mor p. 74.

Ff. 24. S 9.2×6, 7.7×4.2, No *jadwals*. LL 14. Ind. *Nast*. Proper names overlined in red. Or. pap., wormeaten. Cond. fair.

Volume 97.

160.

AḤWĀL-E-MARĀTHA SĪWĀJĪ (احوال مرهٔ سیواجی).

The title is a misnomer. Although it is called 'Aḥwāl' of Sīwājī Marāthā, it contains, as a matter of fact, a very brief account of the events that happened from the accession of Bājirāo II to the end of his reign and the settlement on him of a monthly pension of a lac of rupees and permission to reside at Bithūr and Gayā. The author is Mīr Badru'd-Dīn of Chichond (near Ahmednagar).

Begins:

شده از احوال مرهٔ سیواجی راجه سطارا واله راقم این مقال میر
بدرالدین سکنه چچوند اگرچه در فن تحریر تواریخات مهاورت نداشت
اما از معاینه قلیل احوال مشاهده حادثه رئیس پونه از آغاز الی آخره

Ff. 9. S 9.4×5.9, 6.7×3.9. No *jadwals*. LL 12-14. Ind. *Shuk*. Or. pap. Cond. good. Prob. an autograph copy.

Volume 98.

161.

SAR SHIKAN-E-MUSHRI-
KĀN-E-KUFR (سرشکن مشرکان کفر).

By the same (see Vol. 97 above) Mīr Badru'd-Dīn *alias* Badēmīyān, a resident of Chichond (near Ahmednagar). He

says that he has given in the treatise an account of the creation of the world, the ages of the Prophets, the followers of Islām, and the worshippers of Idols, having drawn his information from works on Islām, and *Pohtis*, *Purānas*, and *Shāstras* of the 'Kāfirs', e.g., *Hujjatu'l-Hind* and *Raddiyya-e-Hind* (?), so that their deviation from the right path and their irreligiousness may become known to all, and that he has called the *nuskha* سر شکر مشرکان کفر.

Dated Wednesday, 1st Rajab, 1268/21st April, 1852. Finished at دایره احدنگر.

S 8.4 × 5.7, 6.3 × 4.2. No *jadwals*. LL 15-17. Ind. *Shsk*. Eur. pap. Ink sticky, hence interleaved with tissue paper. Cond. good.

Volume 99.

162.

LAṬĀ'IFU'L-MA'NAWĪ (لطائف المعنوی).

A commentary on the famous Sufiistic poem, Rūmī's *mag-nawī*, by 'Abdu'l-Laṭīf b. 'Abdu'llāh al-'Abbāsī (died in 1048-49/1638-39), who has compiled a critical edition of the great poem and called it نسخة ناصحه. He has also written a special glossary of difficult words occurring in the *Mag-nawī* entitled لطائف اللغات. This latter was dedicated to the Emperor Shāh Jahān. It explains difficult Persian verses and Arabic quotations from the Qur'ān, the Traditions, etc.

Begins : رب اشرح لی الخ بشرح بعضی آیات مشکله فارسی و ترجمه

The commentary on *Daftar I* runs up to folio 23b; about a third of the *Daftar* is wanting. The commentary on *Daftar II* begins on folio 24; about two-thirds of the beginning of this *daftar* is missing. The commentary on *Daftar III* (as remarked on folio 1) is entirely absent from this copy. The commentary on *Daftar IV* is on folios 27b-47b, on *Daftar V*, on folios 48-71b, and on *Daftar VI*, on folios 72-90. The com-

mentary was lithographed at Lucknow, 1866, and at Cawnpore, 1876.

The MS. being incomplete is undated; but the following remark on the back of the first page mentions the date 1062/1652:

نسخه صحیحہ شریفہ این پنج دفتر از شرح مثنوی مولانا جلال الدین... رومی
بلخی است کہ در تملیک بندہ فقیر گناہ کار امیدوار رحمت غفار عبد السلام
ولد غفران مرتبت شیخ بہار بتاریخ ۱۶ رجب المرجب سنہ ۱۰۶۲ در آمد
دفتر سوم درکار است انشاء اللہ تعالی ہر گاہ پیدا شود نویساندہ آید
بحول اللہ و قوتہ

Other copies: *Ind. Libr.* Asaf i p. 450, Nos. 850, 421, and ii p. 1486, No. 3; Bk No. 74; IvASB No. 507; Spr p. 494. *For. Libr.* R p. ۳۵۵; Pert Ber No. 775.

Fi. 90. S 11.1×6.7, 8 5×4.7. No *jadwals*. LL 17. *Ind. Nast.* Or. pap. Ar. text and headings of sections and stories in red. Cond. good.

Volume 100.

163.

RISĀLA-E-TĪR ANDĀZĪ (رسالہ تیر اندازی).

A small tract on archery, beginning with the following words:

بدانکہ این رسالہ ایست تیر اندازی مشتمل بر یک مقدمہ و چہار فصل

The name of the author is not mentioned. The technical terms of archery are explained and illustrated by quotations from *Mawlānā-e-Ṭāhirī*. A complete copy, but not dated.

A treatise entitled رسالہ تیر اندازی اعظم شامی, belonging to the *Punj. Univ. Libr.*, is mentioned in the *Or. Coll. Mag.* for Nov., Lahore 1932.

Fi. 5. S 7.4×5, 5.1×3.1. No *jadwals*. LL 13. Clear *Ind. Nast.* Eur. pap. with water-marked lines. Cond. good.

Volume 101.

164.

MUKHTAŞARU'L-QUDŪRĪ (مختصر القدوری).

A celebrated work on Ḥanafite law by Abu'l-Ḥusayn Aḥmad b. Muḥammad al-Qudūrī al-Baghdādī, who died in 428/1036. It contains 12,000 *masā'il* ("cases") and is highly esteemed amongst the Ḥanafites, as is evident from the large number of commentaries written on it and mentioned in the *Kashf. Zun.*

Begins: كتاب الطهارة قال الله تعالى يا ايها الذين آمنوا

The original Arabic was translated into Persian by راجد زير and into Urdu by Md. 'Abdu'l-'Azīz *Ḥabib* of Farrukhabad (U.P.). The latter was published in Delhi in 1898. The original Arabic also was printed in Constantinople in 1281/1864-65; in Lahore, 1287/1870-71; in Delhi, 1292/1875-76 and 1305/1887-88; in Bombay, 1303/1885-86; and in Lucknow, 1876.

Dated Jumādā II, 50th Julūs year of 'Ālaingīr, corresponding to 1117/1705-06. Copied by (Qāzī) Muḥammad Sirāju'd-Dīn Nāgōrī, son of Qāzī 'Abdu'l-Malik. Below the colophon is an oval seal of the abovementioned Sirāju'd-Dīn bearing the date 1119/1707-08. Another memorandum note in red ink says that it was collated by Sirāju'd-Dīn of Nāgōre in the first year of the reign of Shāh 'Ālam at Gāndāpūr.

Other copies: *Ind. Libr.* JMB p. 134, Nos. 387 and 388; Asaf ii p. 1098, No. 424; MUA p. 102, No. 13, p. 104, No. 39; Ram p. 248. *For. Libr.* RS Ar. 274; Loth 262; Pert 994; R Br p. 61; Br Sup Hnd Nos. 1167 and 1168.

S 12×7, 7×3-5. No *jadwals*. LL 7. *Naskh*. Marginal notes on the first few pages. Pages repaired. Or. pap. Cond. good.

Volume 102.

165.

SARH-E-WIQA'YA (شرح وقایہ).

There are a great many Arabic works on Muslim Law of the Ḥanafite school. One of the well-known of them is *بداية المبتدئ*, which is an introduction to the study of the Ḥanafite Law by Shaykh Burhānu'd-Dīn 'Alī-e-Marghīnānī (died in 593/1197). He has himself written on it a commentary called *مدايه في الفروع*, which has been much appreciated, and a number of commentaries have been written on it (for which see *Kashf. Zun.*). To enable the law student to study and understand the *مدايه* well, Imām Burhānush-Sharī'a Maḥmūd b. 'Ubaydu'llāh wrote his *وقایہ* or *وقاية الروايه*. A commentary on it (*شرح وقایہ*) was written by 'Ubaydu'llāh b. Mas'ūd (died in 745/1344-45). This *شرح وقایہ* has become extremely popular, on account of its perspicuous explanation, and has been used as a textbook in Indian *Madrasas* in preference even to the *مدايه* itself.

Our MS. represents a *Persian* translation and paraphrase of this Arabic *شرح وقایہ*, made by one whose name is clearly written on folio 1b as *عبدالحق مجاؤل* (in other copies *سمجادل* or *نجمادل*!) of Sarhind. He composed the work, by the blessings of his spiritual guide Shaykh Muḥammad Ma'sūm, in 1076/1665-66 and dedicated it to the Emperor Awrangzeb. It is divided into a number of *bābs*. A list of the 334 *bābs* is given in this copy, on the three folios preceding the folio numbered 1. This *شرح وقایہ* (Pers. Vers.) was published in Bombay, 1278/1861-62, and in Delhi, 1283/1866-67. An Urdu translation of it by Waḥīdu'z-Zamān, under the title of *نور الهدایہ*, was published at Cawnpore, 1325/1907-08.

Begins:

الحمد لله رب العالمين.....بعد هذا می گوید احقر عباد الله الغنی عبد الحق
سمجاؤل سرهندي

On folio 1 is a circular diagram explaining the length of the shadow cast by the sun in different seasons to enable the question of زوال to be understood and the time of the midday prayer to be determined.

Other copies: *Ind. Libr.* Asaf ii p. 1120, No. 56; *IvASB* No. 1040. *For. Libr.* EIO Nos. 2590-91.

Ff. 335. S 12·3×7·4, 8·5×4·5. No *jadwals*. LL 17. Fine clear *Ind. Nast.* Or. pap. Cond. good.

Volume 103.

166.

BUSTĀNU'L-‘ĀRIFĪN (بستان العارفين).

An Arabic work on meditation and moral precepts, based on the Qur’ān, the Ḥadīṣ, and other works dealing with religion, law, theology, sufism, etc., by Abu'l-Layṣ al-Ḥaṣṣībī. Muḥammad b. Ibrāhīm as-Samarqandī, a famous Ḥanafite jurist and traditionist, whom Huart (*Hist. of Ar. Lit.*) calls “a most prolific polygraph”. Brockelmann, Vol. i, p. 196, enumerates eleven works of his. He was born in 290/902-03. The date of his death is variously recorded. It varies between 373/983-84 and 393/1002-03. On folio 1a, two titles are mentioned: one of them, تنبيه الغافلين, is in a bolder and the other, كتاب بستان, in a smaller hand. The MS. is called *Tambīhu'l-Ghāfilīn*, evidently after the former, but the title is misleading. As a matter of fact, it is the other work, viz., *Bustānu'l-‘Ārifīn*. These are two different works of one and the same author.

Begins (On f. 3):

الحمد لله رب العالمين..... قال الفقيه الزاهد ابو الليث نصر بن محمد ابراهيم
السمرقندي رحمه الله اني قد جمعت

According to *Kashf. Zun.*, it consisted of 150 *babs*; the copy in Bk xiii No. 821, comprises 162 *babs*; the Egyptian ed. of 1339/1920-21 has 159 and our MS. 157. A full list of these *babs* is given on fols. 1a-3a.

Dated 1102/1690-91.

Other copies : *Ind. Libr.* JMB p. 185, No. 672 ; Bk xiii No. 821. *For. Libr.* Pert Ber Nos. 8322-23 ; Br Sup Hud No. 174(a) ; Bl (Ar.) No. 4810 ; EE p. 16.

Printed in Egypt in 1289/1872-73 and 1339/1920-21 ; in Bombay, 1304/1886-87 ; and in Calcutta, 1868.

S 9.4 × 5.2, 6.8 × 3.4. No *jadwals*. LL 25. Ind. *Nast.* inclining to *Naskh*. Eur. pap. watermarked lines. Headings in red. Slightly wormeaten. Cond. fair.

Volume 104.

167.

DAH MAJLIS (ده مجلس).

An elegiac account of the deaths of the Prophet Muḥammad, his daughter *ʿĀṣiyya*, his son-in-law 'Alī, the Imāms Ḥasan and Ḥusayn, and the saintly persons who were martyred in the battle of Karbalā. It is chiefly based on the *Rawzaṭu'sh-Shuhadā* of Kāshifī (died 910/1505). The name of the author is not given.

Begins :

راویان اخبار جکرسوز و ناقلان آثار غم اندوز چنین آورده

Here the beginning is different from that in IvASB No. 1106.

The 1st *majlis* refers to the death of the Prophet.

The 2nd	do.	do.	the Prophet's daughter.
The 3rd	do.	do.	'Alī.
The 4th	do.	do.	Imām Ḥasan.
The 5th	do.	do.	Muslim b. 'Aqīl.
The 6th	do.	do.	the sons of Muslim.
The 7th	do.	do.	Ḥur.
The 8th	do.	do.	'Abbas 'Alī, the ' <i>Alamdār</i> .
The 9th	do.	do.	'Alī Akbar.
The 10th	do.	do.	Imām Ḥusayn.

Not dated. Copied by Shewan Ṣāḥeb.

Other copies: *Ind. Libr.* IvASB No. 1106; Bh No. 35.
For. Libr. EB No. 136; R p. 155.

S 9-2×6, 7-1×3-3 within ruled red border lines. LL 11. Graceful clear *Ind. Nast.*
 Or. pap. First few folios wormeaten. Cond. fair.

Volume 105.

168.

DIWÂN-E-HINDŪ (دیوان هندو).

A rare copy of the *qaṣīdas*, *ghazals*, and *rubā'īyyāt* of a poet whose *takhalluṣ* was Hindū and about whom Dr. Ethé (EIO No. 1559) says: "no biographical notices of this poet "can be found in the *tadhkiras*." He further observes that the poet "is probably identical with the author of an epic poem, "لی و مجنون", composed in Shāh Jahān's reign, before 1055/1645-46, and described in Bodleian Cat. No. 1101. He seems also to "have written a *mathnawī*, خسرو و شیرین, see ib." In the Bodleian Cat. (No. 1101) it is stated that he "lived in Shāh Jahān's "reign. In the introduction (to the لی و مجنون) he praises Bābar, "Humāyūn, Jahāngīr, Shāhjahān, and his three sons—the Prin-ces Dārā Shukūh, Shujā', and Aurangzib."

From this MS., especially from the *qaṣīdas* (not found in the copy of the India Office), it is evident that the poet lived in the reign of Awrangzeb also. He refers to the 'martyrdom' of Shaykh Mīr, one of the best generals of 'Ālamgīr, who was killed in the battle between the Emperor and Dārā at Ajmer, on Sunday, the 29th Jumādā II, 1069/13th March, 1659, and was buried by the orders of 'Ālamgīr close to the tomb of Khwāja Mu'īnu'd-Dīn Chishtī. The poet has composed the following chronogram:

◦ جستش سال شهادت از خرد آمد ندا ◦

◦ اولیای روضه کشت و عاقبت رضوان بود ◦

The MS. opens with *qaṣīdas*, which begin with:

کی دل آسوده شود کر همه تن جان کردد ◦ تا نه در کرد سر زلف پریشان کردد

He praises the Emperor Awrangzeb in the following line :

• زیب اورنگ و خلافت زینت فرهنگ و فر •
• چون سلیمان و سکندر بادشاه بحرو بر •

In another *qaṣīda* he refers to the advent of Islām Khān (*Wazīr* of Shāh Jahān, appointed Governor of the Deccan, where he died on 14th Shawwāl, 1057/2nd November, 1647) in the following lines :

بکشور دکن آمد بعظمت جبروت • امیر صف شکن اسلام خان متین دستور
رسید سم سمندش چو در زمین دکن • زدند فال طرب ساکنان ییجا پور
به پیش ثانی صاحبقران سپه سالار • میان محفل ارباب قرب صدر صدور

In another *qaṣīda* he refers to the defeat inflicted by Mīr Jumla, Mu'azzam Khān Khānān, the general of Awrangzeb, on Shujā' in Bengal:

• زد چنان آن سرنگون را بر لب دریای کنک •
• چون در آب نیل فرعون را ید یضا زده •
• شد جوان از سر معظم خان ازین فتح عظیم •
• از کل رعناش دیدم طره زیبا زده •

After the *qaṣīdas* there is a *maṣnawī* in praise of Prince Awrangzeb, beginning :

محمد آنکه سلطان جهان است • ز آغاز جوانی پهلوان است
چنین پورشه بافر و فرهنگ • سراوار خلافت زیب اورنگ

The *ghazals* begin with :

• مست می در دست مست (شب) از در درآمد پیر ما •
• دست گیر میکشان بخشنده تقصیر ما •

This is a parallel to the famous *maṭla'* of Ḥāfiẓ :

دوش از مسجد سوی میخانه آمد پیر ما • چیست یاران طریقت بعد ازین تدیر ما

Towards the end there are a few *rubā'īyyāt*, beginning with :

ای دل اکرت مرک بخاطر باشد • در راه ازل چشم تو ناظر باشد

Other copies : *Ind. Libr.* JMB p. 398, No. 2563; MUA p. 34, No. 45 (*ghazaliyyāt*); No. 51 (*Kulliyyāt*). *For. Libr.* EIO No. 1559.

S 9×4.9, 6.6×3.4. No. *jadwals*. LL 17. *Ind Nast.* Or. pap a few folios of blue paper, some folios damaged by damp. Somewhat wormeaten. Cond. fair.

Volume 106.

169.

KULLIYYĀT-E-ANWARĪ. (کلیات انوری).

Poetical works, principally *qasīdas*, of the famous Persian poet Awḥadu'd-Dīn 'Alī *Anwarī*, generally regarded as the greatest *qasīda*-writer of Persia. Born at Mahna, in the district of Khāwarān (from which he had originally taken his *takhalluṣ*, *Khāwarī*, but which he subsequently changed to *Anwarī*). He was educated in the Manṣūriyya College at Tūs, where he studied the various branches of classical learning, especially astrology. He is said to have written several works on astrology, one of which is known as *معد*. He had attached himself to the court of Sultān Sanjar (died 552/1154), in praise of whom most of his *qasīdas* are written. The famous prediction regarding the historic conjunction of the seven planets in the sign of the Libra, which took place in 581/1185, proving a failure, he was subjected to great ridicule and humiliation, on account of which he had to go to Nishāpūr and then to Balkh, where he died, according to the best authorities, in 585 or 587/1189-91. For his life and works see Br., *Lit. Hist. Pers.* Vol. ii; Shibli's *She'ru'l-'Ajam*; Zhukovski's monograph in Russian on his life and poetry, St. Petersburg, 1883; Ferte, *Journal Asiatique*, 1895; *Encycl. of Islām* I; R p. 554; Bk No. 25; *Tazkira* of Dawlatshāh; *Ātashkada*; *Khizana-e-'Amera*, etc.

The "fullest and best critical monograph on Anwari"* is that of Professor V. Zhukovski written in Russian and published in St. Petersburg in 1883. It has been considerably utilized by Professor Browne in his *Lit. Hist. Pers.*, Vol. ii, pp. 368-391. "The third chapter of Zhukovski's book", says Professor Browne, "discusses the difficulty of Anwari's verse and the aids for its comprehension, especially two commentaries thereon by Muḥammad b. Dā'ūd-i-'Alawī of Shādābād† (who also commented Khāqānī's poems), and Abu'l-Ḥasan Farāhānī, who flourished "in the latter part of the seventeenth century. Of the latter, "who used oral as well as written sources (whereof sixty-eight "different works are enumerated), Zhukovski expresses a very "high opinion."‡

The MS. consists of *qaṣīdas*, *ghazals*, and *muqatta'āt*. They are not arranged alphabetically. A few pages at the beginning and at the end are missing. Begins with the following couplet:

جز او بسنغ که آرد جو عیسی از مریم * جز او بلطف که سازد جو موسی زعلق

This verse occurs on p. 239 of the lithographed Nawalki-shore ed. of 1898.

Other copies: *Ind. Libr.* MF p. 162, No. 124; BORI No. 125; Asaf i p. 742, No. 598; MUA p. 35, No. 59; Bk No. 25; Bh No. 290; IvASB Nos. 450-54; Spr pp. 331-333. *For. Libr.* RS No. 211, 215, and 218-220; EB Nos. 543-558 and 1980; EIO Nos. 935-949, 2864-65; Br 205-207; Aum p. 10; Fl i p. 502; Br MSS. ed. Nich., p. 237; Br Sup Hnd Nos. 1052-53.

S 9.7×5.5, 7.6×3.5. No *jadwals*. LL 15. *Ind. Nast.* Or. pap. Wormeaten. Cond. fair.

Volume 107.

170.

KHAZĪNATU'L-A'DĀD (خزینة الأعداد).

A rare work, which deals with Arithmetic, Algebra, and Practical Geometry and includes towards the end a few astro-

*Browne's *Lit. Hist. Pers.*, vol. ii, p. 368.

†Rather Shādiyābād near Mandu, in Malwa, Central India. This commentator flourished in the reign of Nāṣiru'd-Dīn Khabīr, the ruler of Malwa. 906-916/1600-1610.

‡Browne's *Lit. Hist. Pers.*, vol. ii, pp. 390, 391.

nomical problems, by 'Aṭāu'llāh, who says (f. 2) that he wrote it for the benefit of beginners and for the use of persons employed in the various departments, such as Revenue, Finance, Land-tax, Religious duties, Commerce, etc. For his life and works see Vol. 18 above.

Begins :

الحمد لله الذى جعل الشمس ضياء و القمر نوراً قدره منازل.....مولف اين رساله و مدون اين مقاله المقصر الى رحمة الله فقير الحقير عطاء الله

It is divided into a *muqaddama*, two *miftāhs*, ten *bābs*, one *kajkōl*, and a *khātima*. The title is chronogrammatic; it yields the year of completion, 1178/1764-65. Cf. f. 3b:

ز تاريخ آتامش آگه شوى * چو نام وى آرى تو اندر حساب
Not dated. Copied by Mullā Muḥammad-e-Kābulī.

S 9.1×5.5, 6.3×3. No *jadwals*. LL 15. Ind. clear *Nast.* Or. pap. slightly polished. Figures and diagrams in red. Wormeaten but repaired. Cond. good.

Volume 108.

171.

TUḤFATU'L-'IRĀQAYN (تحفة العراقين).

A well-known Persian poem by امیرالدین بدیل ابراهیم بن علی نجار. His proper name, according to several *tagkira*-writers, was Ibrāhīm, while according to others, 'Uṣmān. But he himself says that he was named Badīl (بدیل) by his father :

بدل من آمدم اندر جهان سنائی را * ازین سبب پدرم نام من بدیل نهاد

In this poem he tells us that his father was a carpenter, his mother a Nestorian Christian converted to Islām and a cook by profession, his grandfather a weaver, and his uncle a medical practitioner. He was born in 500 (1106-07) at Ganja, modern Elizavetpol. He further tells us that he lost his father when he was still a child and that therefore he was brought up and educated by his uncle, who taught him (often with the aid of

the cane) Arabic, Metaphysics, Medicine, and Astronomy. In the poetic art his teacher was Abu'l-'Alā of Ganja, who gave him his daughter in marriage. The father-in-law, who held the post of poet-laureate at the Court of Shīrwān, further favoured his son-in-law by introducing him to the King and asking him to adopt the *takhalluṣ* of *Khāqānī* in honour of the reigning King, Khāqān-e-Kabīr Minūchehr. Afterwards the two poets became jealous of each other and, falling out, wrote bitter satires against each other. After the Khāqān's death, his son Akhtisān (died in 584/1188) patronized the poet, who wrote brilliant panegyrics in praise of him. In the *Tuḥfa* he describes the pilgrimage he made from Shīrwān to Makka and Madina and his return journey, with special reference to the two 'Irāqs, the 'Irāq-e-'Ajam and the 'Irāq-e-'Arab, through which he passed. This poem also provides a good deal of material for his biography. On his return from the pilgrimage, he was imprisoned for about seven months and then released. He died at Tabriz, according to the best authorities, in 595/1198. For his life and works see Khanykov, *Journal Asiatique*, 1864 and 1865; Br. *Lit. Hist. Pers.* Vol. ii; *She'ru'l-'Ajam*; *Khizāna-e-'Āmera*; Bk No. 32; and R p. 679. Two commentaries on the poem exist in the Punjab Univ. Libr. as stated in the Oriental Coll. Mg. for Febr., 1927.

Begins: المقالة الاولى وهي يسمى بعرايس الفكر و مجالس الذکر

مائیم نظار کان غمناک * زی حقہ سبز و مہرہ خاک

Lithographed several times in India and Persia. After the heading at the beginning of the poem, there is a small oval seal with the letters ح س ن and the date 1210 (?). The same seal, but effaced, is repeated at the end of the book.

Other copies: *Ind. Libr.* MF p. 129, No. 12, p. 187, Nos. 19, 20; *Aṣaf* p. 1475, No. 98, 107, and 165; Bk Nos. 32 and 33; *IvASB* Nos. 461-62; *IvC* Nos. 197-99; *Spr* p. 463. *For. Libr.* TM No. 326; *MRD* p. 87; *Fl* i pp. 506, 508; *Pr* Nos. 744-46;

EIO Nos. 952-960; EB Nos. 574-579; R Br p. 100; Edin No. 278; Br Sup Hnd Nos. 278 and 279.

8.8×4.6, 6.4×2.9 within *jadwals* of red ruled lines. LL 15. Ind. Nast. Or. pap. Marginal and interlinear glosses. Headings in red. Cond. good.

Volume 109.

172.

SHARḤ-E-ḤIKMATU'L-'AYN (شرح حكمة العين).

This is the celebrated commentary in Arabic by Mīrak on the *Ḥikmatu'l-'Ayn* ("Philosophy of Essence") of Najmu'd-Dīn 'Alī b. 'Umar al-Qazwīnī (died 675/1276), a well-known treatise on Metaphysics and Physics. The commentator, Shams-u'd-Dīn Muḥammad b. Mubārak Shāh-e-Bukhārī, commonly called Mīrak, flourished in the VIIIe/XIve. He says that he has included in the work the entire glosses on the text by Quṭbu'd-Dīn-e-Shīrāzī (died in 710/1310).

Begins : اما بعد حمد الله فاطر ذوات العقول النورية

As stated in Loth No. 498, the commentary is divided into two parts. Part I (في العلم الالهي) consists of four *maqālas*, viz., (1) في احكام الجواهر و الاعراض (3) في العلل و المعولات (2), في الامور العامة (1), and (4) في اثبات واجب الوجود. Part II (في العلم الطبيعي) comprises five *maqālas*, viz., (1) في احكام الجسم (2), في مباحث الحركة (3), في النفس الباتية و الحيوانية (5), and (4) في العناصر (4), الانلاك.

The MS. is complete, but not dated. Copied by الفقير الحر بن درويش محمد بن باق.

Other copies : Ind. Libr. MF p. 117, 6; Bh No. 325. For. Libr. Loth Nos. 498-501 and 583 ii, 593 i, 594 ij; RS Ar. No. 726; Berl. Cat. 5081.

8.7×4.5, 6.8×2.7. No *jadwals*. LL 21. Ind. Naskh. Or. pap. wormeaten. First two folios copied on a different paper and in a later hand. Cond. good.

Volume 110.

173.

MAḤMŪD O AYĀZ (محمود و ایاز).

The best known of the 'septet' or seven Persian *maṣnawīs* (سبع سیاره) of Zulālī of Khonsār, north of Iṣfahān, who flourished in the reign of Shāh 'Abbās I and was a panegyrist of Mīr Muḥammad Bāqir Dāmād, an influential Sayyed. He died in 1024 or 1025/1615-16, shortly after he had completed the poem in 1024/1615, which was commenced in 1001/1592-93. Besides the above, he has also written the following six poems: شعله, سلیان نامه, ذره, و خورشید, میخانه, آذر و سمندر, حسن گلو سوز, دیدار.

Begins: بنام آنکه محمودش ایاز است ◦ غمش بتجانه ناز و نیاز است.

Lithographed at Lucknow; 1290/1873-74.

Other copies: *Ind. Libr.* Bk No. 282; *Punj. Univ. Or. Coll.* Mag. Febr., 1928; *IVASB* Nos. 709, 711-14; *Bh* No. 377; *Spr* p. 593. *For. Libr.* R pp. 677a, 678a, 845a; *EB* Nos. 1081-83; *EIO* Nos. 1494-98.

8.4×4.7, 6.6×2.6. No *jadwals*. LL 13-19. A few ff. at the beginning in *Nast.* mixed with *Shik*; later on the writing is clear *Nast.* First few ff. on a different paper and in a different hand, and affected by damp. Or. pap. Wormeaten, but repaired. Cond. good.

Volume 111.

174.

ḤADĪQA-E-SANĀ'Ī (حديقة سنائی).

The famous sufico-ethical poem of the great Sufi poet, Ḥakīm Sanā'ī of Ghaznī, whose full name is ابوالمجد محمود بن آدم السنائی. He is highly spoken of by Rūmī. He flourished in the reign of Sultān Bahrām Shāh (511-547/1118-52) of Ghaznī, to whom the poem is dedicated. For his life and works, see *Br. Lit. Hist. Pers.*, Vol. ii; Shiblī's *She'ru'l-'Ajam*, *Tazkiras* of Dawlatshāh, Āzar, and others; R pp. 549-550; Bk No. 17.

Begins (on folio 1b):

زهی با حشمت شاهی کدائی * کدایان درت در بادشاهی

After this it seems that a few folios are missing. Fol. 2 opens with the following words: بای معروف را از قبیل شیر یعنی لبن.

On fol. 7, the prose-preface of Khwāja 'Abdu'l-Laṭīf comes to an end, with the chronogram of its date, دیباجة حدائق فیض, below which the date 1038/1628-29 is written, although the *abjad*-value of the expression comes to 1039/1629-30. A detailed list of the contents of the poem is given on folios 7b-12b, which is followed by a *versified* list of the contents. On folios 13-13b is found a prefatory paragraph by 'Abdu'l-Laṭīf 'Abbāsī, referring to his correct edition of the *dībācha* of the poem by Sanā'ī. Folios 13b-23 contain a copy of the preface written by the poet himself. Folios 23-29 are devoted to دیباجة مختصر بر شرح ابیات and the dedication to the Emperor Shāh Jahān, including the *ta'rikh* of completion, viz., 1042/1632-33, composed by Ilāhī.

The poem itself begins on folio 29, as usual, with the following words:

ای درون پرور برون آرای * وی خرد بخش بی خرد بخشای

The text is accompanied by copious marginal notes and interlinear glosses in a very small hand, followed by a glossory of difficult words explained in Persian.

It was lithographed several times in India. The first *bāb* was edited and translated by Stephenson, Bibl. Ind., 1911.

Dated Ṣafar, 1106/Sept.-Oct., 1694. Copied by عبد الرشید بن لاله . بن صالح کشمیری.

Other copies: *Ind. Libr.* Pr WM No. 13; MF pp. 133, 134, 23-25; Cama No. 184; BISM No. 45; MUA p. 41, No. 49; Madr p. 79; Asaf i p. 414, Nos. 388, 389, and 497; Punj. Univ. Or. Coll. Mag. Febr., 1927; Bk No. 17; IvASB Nos. 438-444; Spr p. 557. *For. Libr.* TM No. 652; EB Nos. 528-532; EIO Nos.

914-922; R p. 549a; Br Sup Hnd Nos. 392-394; Pr Nos. 684, 717, and 718; Lind p. 148; Br pp. 294-298.

S 8-4×4-5, 5-8×2-5. No *jadwals*. LL 16. *Nast.* Or. rosy paper. A few folios damaged by worms. Cond. fair.

Volume 112.

175.

MUṬAWWAL (مطول).

A highly esteemed work in Arabic on Rhetoric, by the famous scholar Sa'du'd-Dīn Mas'ūd b. 'Umar-e-Taftāzānī. It is in the nature of an explanatory commentary on the تلخيص المفتاح of Muḥammad b. 'Abdu'r-Raḥmān Khaṭīb-e-Dimishqī-e-Qazwīnī, which itself is a short commentary on Sakkākī's مفتاح العلوم. It is commonly called مطول, sometimes الشرح المطول, and occasionally شرح التلخيص المطول.

Sirāju'd-Dīn Abū-Bakr Yūsuf al-Khwārazmī was surnamed Sakkākī (1160-1129 A.D.), because he originally used to work in metals and to engrave dies and make intricate locks. His مفتاح العلوم was the most comprehensive work on rhetoric written up to his time. It was soon superseded by an abridgement and commentary on the third part of it by the خطيب دمشق (died in 739/1338-39, otherwise known as Qazwīnī) under the title of تلخيص المفتاح, which is a standard work on the subject and has itself in turn become subject of numerous commentaries (see *Kashf. Zun.*). Two of these are very popular, viz., the مطول and the مختصر or مختصر المعاني, both by Taftāzānī, concerning whom see Volume 33 above.

Our MS. represents the earlier and larger commentary called the *Muṭawwal*. This and its younger sister "have held sway "in Arabic literature till the present day." (See *Encycl. of Islām*). It was completed in 748/1347-48 and dedicated to معز الدين ابو الحسين محمد كرت, Sulṭān of Herāt (732-772/1331-1370). The name of this King occurs here on folio 3b. The MS. is defective; a page or two at the beginning seem to be missing.

Begins: وهذا الكتاب و تحصيله و امتداد اعنا قهم نحو الاحاطه

These words occur on page 3 of the edition printed in Egypt, 1330/1912.

Other copies: *Ind. Libr.* JMB pp. 206-07, Nos. 809-811; *Asaf* i p. 156, Nos. 9, 190, and 194; p. 158, Nos. 198, 299, and 200; *MUA* p. 132, Nos. 1, 4-6, 8; p. 133, No. 17; See also *Bh* No. 399; *Ram* p. 568. *For. Libr.* Loth Nos. 852-860; *Fl* i p. 218; *Aum* p. 310; *RS Ar.* No. 983; *R Br* p. 125; *Br Sup Hnd* Nos. 1208 and 1209; *Bl (Ar.)* No. 4820; *Lind* p. 72, Nos. 327, 360; *EE* p. 54.

Ft. 321. $8 \times 4 \frac{1}{2}$, $6 \times 2 \frac{1}{2}$ 8. No *jadwals* LL 19. Clear *Naskh* Or *pap.* A black or red line drawn over the original text. Somewhat wormeaten, but repaired. Cond. fair.

Volume 113.

176. *Timūr-Nāma* (تیمور نامه) .

An epic poem describing the campaigns and warlike exploits of Timūr, written in imitation of Nizāmī's *Sikandar-nāma*, by 'Abdu'llāh-e-Jāmī, with the *takhalluṣ* *Ḥatift* (died in 927/1520-21). He was a nephew of the famous poet Nūr-u'd-Dīn 'Abdu'r-Raḥīmān Jāmī. This poem also goes by the name of *Zafar-nāma-e-Ḥatift* or *Zafar-nāma-e-Timūrī*. It is, however, referred to as *Timūr-nāma* (تیمور نامه) in the body of the book itself. It is one of the five poems which the poet had projected as parallels to Nizāmī's *Khamsa*, but of these, besides the above, he could write only three others, viz., *Haft-Manẓar*, *Laylā wa Majnūn*, and *Shīrtīn wa Khusrāw*. For his life and works see *Tazkira-e-Dawlatshāhī*; *Tuhfa-e-Samī*, Vol. 16 above; *Br. Lit. Hist. Pers.*, Vol. iii; *R* p. 652; *Bk* No. 222; and *Spr* p. 421.

Begins: بنام خدائی که فکر و خرد * نیارد که تاکنه او پی برد

This poem was lithographed at Lucknow, 1869, 1896.

Other copies: *Ind. Libr.* Bh Nos. 353 and 354; IvASB Nos. 649-52; Bk No. 225; Madr No. 145; Spr p. 421. *For. Libr.* TM No. 328; EIO Nos. 1410-16; Br 280-82; R p. 652; Lind pp. 146-147; RS Nos. 295 and 305; EB Nos. 996-1016; Pr pp. 888-893; Fl i pp. 581-582; Gotha C p. 107; Leyden C II p. 121; Br Sup Hnd No. 344.

177. *Laylā wa Majnūn* (لیلی و مجنون) .

On the margin of folio 2 begins an incomplete copy of Hātifi's other poem, *Laylā wa Majnūn*. The text is mutilated on this folio, because of its edges having been repaired. At the bottom of the page the *Munājāt* begins as follows:

ای مرهم ریش دلفکاران * وی چاره کار خام کاران

The text ends on folio 69 with the following line:

بر حال من فقیر دلریش * رحمت نیامد ای بداندیش

The poem was lithographed at Lucknow, 1862, and edited by Sir William Jones, Calcutta, 1788.

Dated 1052 (?).

Other copies: *Ind. Libr.* MF p. 165, No. 132; Bk ii No. 222; MUA p. 41, No. 53; IvC No. 245. *For. Libr.* R pp. 652, 819, and 654; Zett pp 455; EIO Nos. 1398-1409; EB Nos. 995-1005; Edin No. 297; Br Sup Hnd Nos. 1112 and 1113.

S 8.2×5.7, 5.7×3.3 within ruled border lines. LL 14. Some folios have no border lines. *Nast.* Or. pap. Fol. 1 copied on different paper and in a different hand. On three preceding folios, a biographical notice of Hātifi. Cond. good.

Volume 114.

178. *Risāla-e-Qūshjī* (رساله قوشجی) .

An astronomical treatise in Persian by 'Alī b. Muḥammad al-Qūshjī, i.e., the "falconer" (so called because either he or his father was the falconer of Ulugh Beg). Qūshjī was a famous astronomer and grammarian, who died in 879/1474. He finished

the *Zīch-e-Ulugh Begī* at Samargand. The Ottoman Sultān Muḥammad II (855-886/1451-81) appointed him Professor at the Ayā Sophia in Constantinople. Here he wrote astronomical treatises both in Persian and Arabic. (See *Encycl. of Islām*, and Rieu p. 456 et seq.). Our MS. represents one of these Persian treatises.

Begins :

الحمد لله رب العالمين..... این کتاب مشتملبر دو مقدمه و دو مقاله
مقدمه در میان (یان) آنچه

The treatise, after noticing briefly the subjects of geometry and physics, deals with the heavenly bodies, the figure of the globe, its division into climates, the effect of the various positions of the planets, their volumes, and distances from the sun. Kātibī-e-Rūmī (died in 970/1562) has made a Turkish version of it; and Muṣliḥu'd-Dīn Muḥammad-e-Lārī (died in 979/1571-72) and Shāhmīr (Hibatū'llah) have written Persian commentaries on it. It was published at the Mujtabāi Press in Delhi, 1898.

Other copies : *Ind. Libr.* MUA p. 22, Nos. 4, 15; Asaf p. 812, No. 142; p. 814, Nos. 150, 151; IvASB No. 1489; IvC No. 571. *For Libr.* R p. 458; Krafft p. 139; Aum p. 137; EIO Nos. 2240-41; EB Nos. 1534-38; Pert Ber p. 351. Lind p. 121.

Pl. 38. S 10·7 × 7, 7·7 × 3·9, within golden *jadhwal*s, surrounded by red and blue lines. *Hāshiyā*-space also enclosed within blue lines. LL 15-16 Clear bold *Nast. Or.* pap. cream coloured, and slightly polished. Spaces apparently reserved for diagrams have been left blank. Interleaved with tissue paper. Ornamental '*unwān*'. Cond. good.

179. *Tashrīḥu'l-Aflāk* (تشریح الافلاك).

An astronomical treatise in Arabic by Bahāu'd-Dīn-e-ʿĀmilī, a native of Jabal ʿĀmil in Syria, (whence his *nisbat*) born in 953/1547 and died in 1031/1622. He was a prominent Shīʿa theologian of his time and has written a number of books connected with the Shīʿa dogma and jurisprudence. His جامع عباسی and مفتاح الفلاح are well known. His كشكول and the Persian *maghawis*, شیر و شکر and نان و حلوا, are popular. He has also written several mathematical and astronomical treatises. His

and خلاصة الحساب ("Anatomy of Heavens") are held in great esteem. Our MS. represents the latter work. Imāmu'd-Dīn b. Luṭfu'llāh Muhandis Lāhōrī has written a commentary on it called التصريح. Another commentary by مولی عصمت الله سهارنفوری is mentioned in Ram p. 427.

Begins :

ربنا ما خلقت هذا باطلا.....فيقول الفقير الى الله غنى بهاء الدين العالمى
هذه دره يتيمة احتوت من فن الهيئة.....سميتها تشرح الافلاك

It is divided into a *muqaddama*, five *fuṣūl*, and a *khātima*. Lithographed, together with the commentary *at-Taṣrīḥ*, in Delhi in 1294/1877 and 1312/1894-95.

Other copies: *Ind. Libr.* MF p. 11 No. 16 ; JMB p. 216, No. 900 ; MUA p: 121, No. 2 ; Bh No. 352 ; Ram p. 422. *For. Libr.* RSAr. 763 ; Loth No. 1043 (vii).

Ff. 396-97. Size same as the above. LL 15. Clear bold *Nast.* Other particulars same as those of the above. Ornamental '*unwān*'.

180. *Al-Mulakhkhaṣ* (الملخص).

The full title of this Arabic treatise on Astronomy is الملخص في الهيئة. The name of the author is given at the beginning as Maḥmūd b. 'Umar al-Jaghminī, called after Jaghmīn, or Chagmīn, a district in Khwārazm, where he was born. He was an astronomer of repute, and his works on the subject still enjoy great popularity. This *Al-Mulakhkhaṣ* or "Compendium" is very much esteemed, and a number of commentaries have been written on it, of which the most famous are those of Qāzī Zāda-e-Rūmī and Jurjānī. A German translation of the *Mulakhkhaṣ* by Rudloff was published in the *Zeitscher-der D. Morgenl. Ges.* XLVII, 213 et seq. The astronomer probably died in 745/1344-45.

Begins :

الحمد لله كفاء افضاله.....يقول عبدالله الفقير الى رحمة الله محمود بن عمر
الجمعيني انى الفت هذا الكتاب فى بيان هيئة العالم وسميته الملخص فى الهيئة

Other copies : *Ind. Libr.* MF p. 13 No. 20 ; JMB p. 218, No. 921. Generally it is accompanied by the above mentioned commentary, for which see JMB p. 218, No. 918; Bh No. 349. *For. Libr.* RSAr. 760 and 761; Loth Nos. 751-754, 768; Slane No. 2330; Bl (Ar.) No. 4945; R (Ar.) p. 190; Lind p. 44, No. 322.

Ff. 40b-70. Size of page same as the above; writ. sp. 7·6×4·2. LL 15. Other particulars same as those of the above.

181. *Tuhfatu'l-Ustād* (تحفة الاستاد).

A Persian treatise giving directions for determining the *qibla*, the point or direction towards which the Muslims turn their faces while praying. The author, Abu'l-Qāsim also known as Buqrāṭ-e-Samarqandī, says that he wrote the treatise on the سمت قبله, dedicated it to his master, Yūsuf-e-Qarābāghī, and gave it the abovementioned name :

این بنده کترین ابو القاسم المشهور ببقراط سمرقندی از برای بیان
سمت قبله خواست که رساله ترتیب دهد و این لایق فهم هر مبدعی نبود
باین سبب این را بنام نامی مخدومی استاذی حضرت مولانا یوسف
قرباغی مد ظله العالی رقم زده کک تحریر گردانید شعر
تحفة الاستاد لقب دادمش * تحفه باستاد فرستادمش

Begins :

حمد مر محمودی راست که محامد جمیع موجودات راجع باوست

This MS. is an autograph, for in the colophon it is stated :

محرر این نسخه ابو القاسم مشتهر ببقراط سمرقندی در سال هزار و سال
و نه (?) در بلدة کابل که عمرش بهفتاد رسیده بود نوشت

Ff. 71b-77. Size of page the same as above; writ. sp. 7·8×4. LL 15. Other particulars same as the above.

ARABIC AND
PERSIAN MANUSCRIPTS
belonging to the Bombay
University Library
Volumes I—LXII.

Volume I (B.U.L.).

MIR'ĀT-E-AḤMADĪ (مرآة احمدی).

The fullest and a most valuable history of Gujarat (as a province of the Mughal Empire) by Mirzā Muḥammad Ḥasan, surnamed 'Alī Muḥammad Khān, "the last of the imperial "dīwāns" of the province, who held the office from 1746-1755, when the Mughal rule in Gujarat became extinct. It gives the history of the province from 1000 to 1760. The veteran historian, Sir Jadunath Sarkar, in his foreword (pp. vi, vii) to the excellent edition of the Persian text of Part II (edited by Mawlawi Syed Nawab Ali, M.A., formerly Prof. of Persian, The College, Baroda, and sometime Education Member and Director of Public Instruction, Junagadh State, and published in the Gaekwad's Oriental Series, Vol. xxxiv, Baroda, 1927), says, with reference to the merits of the work: "The pre-Mughal portion of the "work is necessarily very concise and derivative. But from the "reign of Akbar onwards, his book is unique among the Persian histories of India inasmuch as the author has incorporated "in it the full texts of a very large number of official letters "and orders of the Imperial Government, e.g., *farmans*, *parwanahs*, and *dastur-ul-amals*. Thus the best raw materials of "social and administrative history have been preserved by him "for us. This is specially the case with Aurangzib's strenuously "active reign of half a century. For the half century following the death of Aurangzib (in 1707), the *Mirat* gives the "fullest history of the civil wars among the Mughal generals, "the Maratha incursions, and the natural calamities and popular "disorders which attended the fall of the Mughal empire in "that province. In fact, we have no such complete, graphic, "and systematic account of that decline and fall in any of our "provinces..... The narrative history is supplemented by a second volume giving a very detailed topographical description "of the official classes, their salaries and duties, and the administrative system in general. In short, the *Mirat-i-Ahmadi* "is the only work of the class after Abul Fazl's justly famous

"*Ain-i-Akbari*, as a source of accurate information of diverse "kinds relating to the Mughal empire."

Begins: فهرست نسخه دفتر کل حمد بادشاه مالک الملکی کہ نصب و عزل

The whole work consists of Parts I and II, and a *Khātima*. Part I and the *Khātima* were published by the *Fathu'l-Karim* Press, Bombay, 1306/1888-89. Part II has been published in the Gaekwad's Oriental Series mentioned above, and the supplement was translated into English, with explanatory notes and appendices, in 1924, by the abovementioned Prof. Sayed Nawab Ali and C. N. Seddon, Esquire, I. C. S., sometime Revenue Minister, Baroda State. About a third of the first part, that is, up to the death of Akbar, was translated by Dr. J. Bird, in his *History of Goozerat* (Or. Transl. Fund, 1834). See also Bayley's "*The Local Muhammadan Dynasties Gujarat*", 1886.

The first part of the *Mir'at-e-Aḥmādī* was translated into Gujarati by Qāzī Nizāmud-Dīn of Ahmedabad in 1913, and the *Supplement* in 1919. The second part, as published in the Gaekwad Oriental Series, was recently translated into graceful Gujarati by Dīwān Bahadur K. M. Jhaveri, M.A., LL.B., two *khands* or "parts" of which were published by the Gujarati Vernacular Society, Ahmedabad, in 1933-34. It is a valuable contribution of permanent importance to the historical literature of the Gujarati language. An Urdu translation—not very accurate—of a portion of the *Mir'at* by M. Razīu'l-Ḥaqq was published some years ago under the title of *Ā'ina-e-Gujarāt*.

This MS. contains only two parts. At the end of the second part, it is stated that it was completed on 10th Ṣafar, 1175/10th September, 1761.

Dated Thursday, 10th Posh, Sambat 1881, copied for Brijdās, son of Rangildās of Nāgar, Bishnaw Community, at Junagadh.

Other copies: *Ind Libr.* BBRAS p. 20, No. 7; Bk vii No. 611. *For. Libr.* Morley pp. 84-86; Cat. Codd. Or. Lugd. Batav. Vol. iii, p. 13; EIO No. 444; R pp. 288-89; Lind p. 122.

S 10-9×6-6, 7-7×4-7. No *jadwals*. LL 17. Ind. Naat. Or. pap. Blank spaces left for headings of sections to be written in red. Slightly wormeaten. Cond. good.

Volume II (B. U. L.).

WAQE'AT-E-BĀBURI (واقعات بابری).

A complete copy of the Khān Khānān's Persian translation of Bābur's famous *Memoirs* originally written in Chaghtā'i Turkī. It is sometimes called توزک بابری also. The translation was made by Akbar's order in 998/1589. 'Abdu'r-Raḥīm Khān Khānān (b. in 964/1556 and died in 1036/1626), celebrated as a general, was a great patron of learning and literature and was himself wellversed in Arabic, Persian, Turkish, and Hindi. His liberal patronage attracted men of learning from Persia. For his life see Blochmann's *Ā'in-e-Akbarī*, Vol. I, pp. 334-339. An English translation of the *Wāqe'at* by Leyden and Erskine was published in London in 1826; and an abridged edition of it was also published in London in 1844. Leyden and Erskine's translation, annotated and revised by Sir L. King, was published in two volumes at Oxford in 1921. Extracts from the *Wāqe'at* have been included in Elliot's *History of India*, Vol. IV, pp. 221-287. The original Turkī text was published by N. Ilminiski at Kazan in 1857. A French translation from the Turkī was made by M. Pavet de Courteille, Paris, 1871. An English translation of the original by Mrs. Beveridge was published in London in two volumes in 1921. Another Persian version made by مرزا پاینده حسن of Ghazni is noticed in Br Sup Hnd No. 1351, and in EB No. 179. A third Persian translation by شیخ زین الدین حوائی, with the *takhalluṣ* وقایع, is quoted in EB No. 376 (68). The Turkish text, edited by Beveridge in 1905, was published in the "E. J. W. Gibb Memorial" Series.

Begins: در ماه رمضان سنه هشتصد ونود و نه در ولایت فرغانه بادشاه شدم

Ends:

شیخ کورن یک را بکوالیار فرستاده شد که گوالیار را بایشان سپرده بعد هر چه که از حضور ارشاد خواهد شد مطابق آن عمل خواهند کرد

Other copies: *Ind. Libr.* Bk vii No. 549; a fine illuminated copy is preserved in the Alwar Palace Library; IvASB No. 113.

For. Libr. EIO Nos. 216-218; Br p. 162; R p. 244; RS No. 75; EB Nos. 180-183; EU Nos. 205-207; Lind p. 124.

S 11×7·4, 8·4×4·8. No *jadwals*. LL 17. *Nast.* Eur. pap. Cond. good.

Volume III (B. U. L.).

TAFSĪR-E-ḤUSAYNĪ (تفسير حسینی).

The famous Persian commentary on the Qur'ān, also known as *مواب عليه*, by Kamālu'd-Dīn Ḥusayn Wā'iz-e-Kāshifī of Herāt (died in 910/1504). He flourished in the reign of Abu'l-Ghāzī Sulṭān Ḥusayn (873-911/1468-1505) and was patronized by his minister, *امیر علی شیر*, himself a learned poet and patron of men of letters. The author was an accomplished scholar and an eloquent preacher. Besides the above work, he has also written *Jawāhiru't-Tafsīr*, a more extensive commentary on the Qur'ān, *Anwār-e-Suhaylī*, *Akhḡāq-e-Muḥsinī*, *Makhzanu'l-Inshā*, *Rawzat-u'sh-Shuhadā*, etc. The MS. is divided into two parts.

Part I. In his preface to the work, Kāshifī says that he undertook to write it for his patron, the abovementioned minister, in 897/1492. At the end there is a quatrain composed by his son, which gives the following clever chronogram of the date, the month, and the year of completion: *دوم شهر ذی شوال*, which is equal to 899/1494.

Begins: *بعد از تمهید قواعد محامد الهی و تاسیس مبانی ثناخوانی*

This part consists of the first half of the work, from the beginning of the Qur'ān to the eighteenth chapter.

S 10·6×5·7, 8·1×3·5, within golden *jadwals*. LL 27. Ind. *Naskh*. The original Qur'anic text is distinguished from the commentary by a red line drawn over the former. Or. br. pap. Oriental strong leather binding. At the end of the MS. on the two sides of the page at bottom, there are two small octagonal seals of Muḥammad 'Abdu'l-Malik of Tonk, and on the back of the page a memorandum note, which says that the volume was sold by Muḥammad Ḥuhūru'l-Islām, son of Muḥammad 'Abdu'l-Malik mentioned above, to Ḥāfiẓ 'Abdu'l-Ḥamid Khān of Tonk. The amount for which it was sold was noted down, but the writing has been effaced. Three seals of Ḥuhūru'l-Islām and four of witnesses. Cond. very good.

Part II contains the remaining half of the commentary and begins with: *کیمعص در مواهب صوفیان بادیه*

Dated 1st Rabī' I, 1128/1716; copied by Muḥammad Shahīd of Muradabad, by the order of Mir 'Abdu'l-Laṭīf Khān.

Other copies of the *Tafsīr*: *Ind. Libr.* MF viii 66; JMB p. 305, No. 1706; Anj. Isl. Ahm.; Bij. Mus. No. 20; Asaf i p. 564, Nos. 257 and 262; Bh Nos. 147-148; IvASB Nos. 959-67; *For. Libr.* EIO Nos. 2681-2690; R pp. 9-11; RS No. 1; EB Nos. 1805-1808; Fleis. p. 390.

S 13.1×9, 9.9×5.9, within golden *jaldwals* surrounded by blue lines. LL 19. Fine *Ind. Nashk*. Or. cream-coloured paper. Original text of the Qur'ān in red. Two octagonal seals of Muḥammad 'Abdu'l-Malik bearing the date 1283/1866-67. On the next page a memorandum note to the effect that the volume was sold for ten rupees by Muḥammad Ḥuḥūru'l-Islām, son of Muḥammad 'Abdu'l-Malik (Tutor to the Nawwāb of Tonk), to Ḥāfiẓ Muḥammad 'Abdu'l-Ḥamid Khān of Tonk, on 2nd Rajab, 1324. Two seals of the seller and three of witnesses. Oriental strong leather binding, tooled. Cond. very good.

Volume IV (B. U. L.).

MUNTAKHAB-E-SHĀH-NĀMA (منتخب شاهنامه).

The well-known *prose* abridgement of Firdawsī's great *Shāh-nāma*, with extracts from it extending over the period from Gayūmars to Ardashīr, by Tawakkul Beg, son of Tolak Beg. It is also called خلاصه شاهنامه, تاریخ دلگشا, and تاریخ شمشیر خانی. It is stated in the preface that in 1063/1652, Prince Dārā Shukōh, then governor (صوبه دار) of Kābul, sent Tawakkul Beg as واقعه نویس and امین to Ghaznī, where he made this abridgement at the request of Shamsheer Khān, the Governor.

Begins: حمد بی غایت و ثناء بی نهایت مرحضرت کبریای واجب الوجود را

It was printed at Calcutta in 1263/1846 and lithographed in Delhi, Cawnpore, and Lucknow. It was translated into English by J. Atkinson in 1832. A metrical Hindustani translation, entitled شاهنامه منظوم, by Mūlchand, poetically surnamed *Munshi*, is noticed in Blumhardt No. 108. For a later abridged edition of Firdawsī's *Shāhnāma*, by Bahādur 'Alī, which is practically a copy of Tawakkul Beg's *Muntakhab* with the verses quoted in the *Muntakhab* omitted, see Vol. XXXVIII below.

This Ta'rikh may be regarded as an abridgement of Imāmu'd-Dīn-e-Husaynī's work, with some additional matter thrown in. The name of the historian as given in Bk (vi, No. 530) is حسینی, but in R (iii, p. 905) it is چشتی. Both the words حسینی and چشتی are correct. Here the name clearly appears as امام الدین نامی حسینی. نسب چشتی طریقت. The history comes down to the murder of شجاع الملک and مکنان his vizir, and the withdrawal of the British troops from Afghanistan. The latest date mentioned is 1264/-1847-48, in which year it is stated that Amīr Dost Muḥammad Khān was alive and was ruling in Kābul.

Begins: علم افرازی دیر قلم بمیدان تحریر محمدت قهرمانی که جنود

This MS. appears to be a 'press-copy', or it may be a copy of the edition printed at Lucknow in 1266/1849-50. It has a preface written by 'Abdu'r-Raḥmān b. Hājī Muḥammad Roshan Khān, who says that, after the great fights and battles of ancient kings, the exploits (عبارات) of Aḥmad Shāh-e-Durrānī are most marvellous. He, therefore, hastened to have Munshī 'Abdu'l-Karīm's history of the king published (ff. 3b and 4). Towards the end there is a غانمہ الطبع, in which it is stated that it was printed by the order of 'Abdu'r-Raḥmān Khān b. Hājī Muḥammad Roshan Khān and that the copy was made by Ghulām-Murtazā b. Ghulām-Nabī b. Khān-Muḥammad, on Tuesday, 20th مائے (on the margin مکرمی, i.e., بکرمی) 1914 (i.e., 1274/1857), at Lahore. A lithographed copy of the book entitled تاریخ احمد is mentioned on p. 68 of the Oriental College Magazine, Lahore, for November, 1927, and is shown there as belonging to the Kapurthala State Library. It was lithographed at Lucknow in 1266/-1849-50.

Other copies: *For Libr.* R p. 1054a, xi, and 905b; Br Sup Hnd No. 228.

Volume VII (B. U. L.).

SHARḤ-E-SIKANDAR-NĀMA (شرح سکندر نامه).

A commentary on the famous 'Alexander Book' of Nizāmī of Ganja. The name of the author is not given.

Begins: الحمد لله رب العالمين.....خدایا جهان بادشاهی تراست

On comparing this MS. with the printed commentaries by محمد گموی, محمد غفران, and عبدالمجید خان, I find that it does not agree with any of them. This is a complete copy.

Dated 4th Rabī' I, 1241/17th October, 1825. Copied at Shah-jahanabad. Name of copyist effaced.

S 11·1×6, writ. sp. in the earlier portion 8·5×3·7, later on 6·3×3·7. No. *jadwals*. LL 14-19. Ind. *Nastī*. Or. pap. Somewhat wormeaten, but repaired. Cond. good.

Volume VIII (B. U. L.).

MİṢBĀḤU'Z-ZULAM (مصباح الظلم).

A religious Shī'a work by Muḥammad Ḥasan b. Muḥammad Ḥusayn-e-Dāmaghānī. In the Introduction he says that, as he was not blessed with a son, who after his death would have prayed for his salvation, he composed the work on the اصول عقاید (of the Shī'as), so that those who would read his book might pray for his salvation. It is divided into a *muqaddama*, five *bābs*, and a *khātima* as follows:

باب اول در معرفت واجب الوجود

” دوم ” بیان نبوت و رسالت انبیا و رسل و مرتبة خاتمیت

” سوم ” امامت و خلافت بلا فصل امیر المومنین علی

” چهارم ” امامت ائمه اثنی عشر

” پنجم ” معاد جسمانی

خاتمه ” ” معراج جسمانی و بیان مذاهب صوفیه

Begins:

الحمد لله الذى خلق الانسان و عليه البيان..... اما بعد بر پيشگاه حضور
الوالالباب عرضه ميدارد بنده جانى محمد حسن ابن محمد حسين دامغانى

The writer is evidently a rabid Shī'a, who delights in abusing Abū-Bakr and 'Umar, as for example, in the section on سوت و امامت. A peculiarity of the MS. is that at the top of each page is mentioned the *bāb* dealt with and at the bottom the particular *subject* treated of.

Dated 4th Rabi' I, 1263/20th February, 1847. This is the first *musawwada* or "original draft" written by the author himself. It is, therefore, an autographic copy. The colophon is as follows:

تمام شد تاليف و تسويد اين رساله در شب چهارم شهر ربيع الاول ۱۲۶۳
هجريه چون مولف در اتمام اين كتاب مستعجل بود و اين مسوده اول
است كه خود مستعجلا مرقوم داشته

S 14.4×8.5, 9.7×5.1. No *jadwals*. LL 15. Persian Nast. Or. pap., margins of several folios contain notes and sometimes the continuation of the text. Headings of sections in red. Slightly wormeaten. Cond. good.

Volume IX (B. U. L.).

LILĀWATĪ (ليلاوتى).

Another copy of Fayzī's translation of Bhāskarāchārya's Sanskrit work on Arithmetic etc. For sources of Fayzī's life, the date of the composition of *Lilāwatī*, references to other copies, etc., see Vol. 11 (Govt. Coll.) noticed above.

Begins: اول ز ثناء پادشاهى كويم ه وانكه ز ستايش الهى كويم

The MS. ends with the chapter on the Determination of Shadow. It was finished on 16th Rabi' II, the 33rd year of the reign of Shāh 'Ālam, corresponding to 1206 A.H./13th December, 1791 A.D.

S 6.25×4.5, 4.25×2.8. LL 12 to 13. Writing on margins also. Ind. *Shik.* Sums and figures in red. Ind. pap. Wormeaten, but protected with tissue paper.

Volume X (B. U. L.).

QASĀ'ID-E-'URFĪ WA
MANTĪQU'T-ṬAYR (قصائد عرفی و منطق الطیر).

A composite MS. containing (1) nine *qaṣīdas* of 'Urfī and (2) an incomplete copy of the *Mantiqu't-ṭayr*.

(1). QASĀ'ID-E-'URFĪ (قصائد عرفی).

Nine *qaṣīdas* (on the first 15 folios) of the famous Persian poet 'Urfī, who died at Lahore in 999/1580. For particulars of his life, works, sources of biography, commentaries, and other copies, see Vol. 65 (Govt. Coll.) noticed above.

Begins: ای متاع درد در بازار جان انداخته

These *qaṣīdas* are not arranged in alphabetical order.

S 7.9×4.4, 4.7×2.4. No *jadwals*. LL 15. Ind. Nast. Titles of the *qaṣīdas* in red. Ind. pap. Bound up with the next.

(2). MANTĪQU'T-ṬAYR (منطق الطیر).

A defective and incomplete copy on ff. 16-41 of the celebrated Sufistic poem of Shaykh Faridu'd-Dīn 'Aṭṭār, composed about 583/1187. The *Mantiqu't-ṭayr* or "Speech of Birds", the most famous of his mystical *maghawīs*, "is an allegorical "poem of something over 4,699 couplets. Its subject is the "quest of the birds for the mythical Simurgh, the birds typifying "the Sufi pilgrims, and the Simurgh, God, the truth" (Br. *Lit. Hist. Pers.*, Vol. II, p. 512). The poem was printed several times in the East. It was published by Garcin de Tassy in Paris in 1857, and a French translation of it by the same appeared in 1863. An excellent English version of the poem, the first of its kind, by Mr. R. P. Masani, M.A., was published in 1924 under the title of "The Conference of Birds." For particulars of the life and works of 'Aṭṭār, see Vol. 24 (Govt. Coll.). This copy is defective, the first few pages being missing.

Begins:

ور تو آئی خود بهستی آشکار * صد ققات از پی در ارد روزگار

As stated in the colophon it was finished on Sunday, 23rd Rabī' I, 1004/16th November, 1595, by 'Ādil Beg (?) at Lahore.

Other copies: *Ind. Lib.* Asaf. p. 490, Nos. 78, 839, 946; Punj. Univ. Or. Coll. Mag. for May, 1927; Kapurthala State Libr. Or. Coll. Mag. for August, 1927; Bk No. 46 (III), 50, 51; IvASB No. 477 (7), 479 (1), 480 (1); IvC No. 205, 674 (14); Buh No. 300 (iv), 301; Spr p. 354. *For. Libr.* EIO Nos. 1031 (5), 1043-45; EB Nos. 622 (13), 628-31; Pert pp. 73, 777; R ii pp. 577, 578, 816, 870; Fl i p. 509, 511.

Ff. 26. S 7.9×4.4, 5.8×2.8. No *jadwals*. LL 17. Ind. Nast. Ind. pap. Wormeaten, but protected with tissue paper.

Volume XI (B.U.L.).

TAZKIRATU'SH-SHU'ARĀ (تذكرة الشعراء).

An old copy of the famous "Memoirs of Persian poets" by دولتشاه of Samarqand, composed in 892/1487 and containing a مقدمه, in which ten Arabic poets are noticed, seven طبقات comprising notices and short specimens of the poems of about a hundred and thirty-five Persian poets, and a قائمه devoted to an account of six contemporaries of the author. A detailed list of the biographies is given by S. de Sacy in his *Notices et Extraits*, vol. iv, pp. 220-272. Hammer's *Schöne Red. Pers.* and Ouseley's *Biographical Notices of Persian Poets* are based on these Memoirs. The text was lithographed at Bombay and Lahore. An excellent critical edition, forming the first volume of his Persian Historical Texts Series, was published by Professor Browne in 1901. The author gives an account of himself بحسب حال مولف و سبب تحریر ابن تالیف in the Introduction to his *Tazkira*. See also Browne's *Lit. Hist. Pers.*, vol. iii, pp. 436-437, the Introduction to his edition of the text, and EIO Nos. 656-663. A Turkish translation entitled سفینه الشعراء was published in Constantinople in 1259/1843-44.

This is a somewhat defective copy: about twenty lines at the beginning are missing and the first few pages are mutilated.

These latter have been mounted and the missing text supplied in another hand.

The MS. begins with: بنطق کلام لا احصى ثناء عليك

The two folios at the end are in a different and later hand. The greater portion of the book is no doubt of an earlier date. A cursory comparison of this MS. with the text edited by Professor Browne shows that in several places the text of our MS. is decidedly better and more correct. The following quotations will bear out this statement. On p. 93 of Prof. Browne's edition the last couplet is:

* نبود پیش دو خورشید و دومه تاری تیر *
 * که بود لمعه از خاطر مختاری تیر *

Our MS. fol. 171, gives the verse as follows:

* نبود پیش دو خورشید و دومه تاری تیر *
 * گر برد لمعه از خاطر مختاری تیر *

On p. 94 of the European edition, after quoting the *maṭla'* of a certain *qaṣida* by 'Uṣmān Mukhtārī and that of Khāqānī's celebrated *jawāb* to it, viz.:

* مرادل پیر تعلیمست و من طفل زبان دانش *
 * دم تسلیم سر عشر و سرزانو دبستانش *

Dawlatshāh refers to the *jawāb* of Amīr Khusraw of Delhi and says that "nowadays Mawlānā Jāmī is engaged in writing his *jawāb*." Professor Browne's edition does not quote the *maṭla'* of Jāmī's *jawāb*, but our MS. supplies this omission as follows:

* دلم طفل نوآموزست و خاموشی دبستانش *
 * سبق نادانی [و] دانا دلم طفل سبق خوانش *

On p. 97 of Browne's edition, one reads a couplet of Sanā'ī's *Hadīqa* as follows:

بوالفضولی سوال کرد از وی * کین چه جایست یک پوست و دو پی

Our MS. gives it as:

بوالفضولی سوال کرد از وی * چیست این خانه شش بدست و سه پی^۲

The colophon of Dawlatshāh given in Browne's edition is not found in this copy, in which the text ends with ولایت ستان باش. The person, Muḥammad or Faqīr Muḥammad, who supplied the missing folios towards the end says:

تمام شد اوراق که ازین تذکره دولتشاهی ضائع شده بودند

and dates the remark 5th Ramazān, 1273/1857.

Other copies: *Ind. Libr.* MF vii, No. 15; Asaf p. 318, No. 36; Kapurthala (see Or. Coll. Mag. for August, 1927); IvASB No. 218; IvC Nos. 49, 50; Buh No. 90; Bk viii, Nos. 680, 681; Spr 7, 8. *For. Libr.* R i p. 364; Aum p. 1; Flueg. ii p. 366; Dorn p. 349; EB Nos. 348-359; EIO Nos. 656-663.

Ft. 209. S 8·6×6·1, 6·5×4·6. No *jadwals*. LL 17. *Ind. Nast.* Ind. pap. Headings of notices in red. Wormeaten, but protected with tissue paper. Cond. good.

Volume XII (B. U. L.).

SINGHĀSAN BATTISĪ (سنگھاسن بتیسی).

A Persian version of one of the most interesting and popular collections of Indian tales known in the original Sanskrit as Sinhāsandwātrinshatī, i.e., the "Thirty-two stories of the throne." These are said to have been told by the statues (ستل, Sans. *puttali*) of thirty-two maidens on a throne, which was alleged to have been discovered by Rājā Bhōj in the eleventh century A.D., when he desired to sit on it. As this MS. does not contain any preface or introduction, it is difficult to find out who the translator is. In the colophon, which gives the date of transcription, neither the name of the translator nor that of the scribe is given.

The MS. begins with : یک وقت سری مہادیو برکلاش پربت

This story-book seems to have been extremely popular in India. Besides the Bengali, Maharashtri, Hindi, and Urdu versions of it, the following eight different Persian versions have also been noticed: (1) Perhaps the oldest version is that which was made by 'Abdu'l-Qādir Badāūnī by the order of Akbar, in 982/1574-75, entitled *Khīrad-Afzā*, and revised in 1003/1594-95; (2) another was composed in the same reign by Chaturbhujdās Kāyath, entitled *Shāhnāma*; (3) in the next reign, that of Jahāngīr, Bhārimāl brought out a third version in 1019/1610; (4) Ibn-e-Harkaran or Bisab Rāi produced another in the reign of Shāhjahān; (5) during the reign of Awrangzeb, one Kishandās Bāsudewa of Lahore is reported to have made a fresh recension; (6) another by Chānd bin Mādthurānī and (7) an anonymous one entitled *Gul-Afshān* are noticed in Mehren, p. 20, and Rieu vol. i, p. 230, respectively; and (8) a modern translation by سید امداد علی was made in 1845 for Mr. Bayley (Rieu vol. iii, p. 1006). A French translation of a Persian version by Baron Lescallier was published in New York in 1817. The oldest Hindi version in the *braj bhāshā* is that of Sundardās, who bore the title of *Kawī Rāi* under Shāhjahān. This was put into Urdu in 1801 by Lallūji Lāl Kawī and published in Calcutta, Agra, and London. A metrical version by Chaman was published at Cawnpore in 1869. A prose version by Rajā Durgā Prasād was brought out at Agra in 1862. For a Hindustani version see EB No. 1324 and Garcin de Tassy's *Hist. de la Liter. Hindust.*, 2nd edition, vol. ii.

According to the colophon our MS. was finished in 1225/1810.

Other copies: *Ind. Libr.* Cama p. 171; Bh No. 446; IvASB Nos. 1701, 1702. *For. Libr.* EIO No. 1988; R ii, p. 763; Pr pp. 1034, 1035; EU No. 329; Br p. 398.

S 7.5×4.5, 5.7×2.9. Ruled borders of blue and double red lines. LL 13. Or. pap. Headings in red. Cond. good.

Volume XIII (B. U. L.).

✓ NAL DAMAN (نل دمن).

The famous Persian *maṣnawī* by Fayzī (or rather *Fayyāzī*, as he calls himself here), the poet-laureate of Akbar, dealing with the love romance of Nal and Damayantī, which is regarded as "one of the most beautiful love-stories in the world" (Penzer's *Nal Damayanti*). The story is very old and of unknown date and authorship. The oldest and most important version of it is that found in the *Mahābhārata*. From this version, practically all subsequent Indian translations, adaptations, and abridgements have been made. One of the most important is found in Somdeva's *Kathāsaritsāgara* (XIth cent. A.D.), for a summary of which see Penzer's *The Ocean of Story*, vol. iv, Lond., 1926.

For sources of the life of Fayzī see Vols. 11 and 89 (Govt. Coll.) noticed above. An excellent notice of his life and works is given in Bk ii, pp. 202 et seqq. In the year 993/1585, when he was forty years of age, Fayzī projected a scheme for writing a complete *jawāb* to Nizāmī's *Khamsa*; but unfortunately he died before he could complete it. He had planned to write (1) مرکز ادوار (completed in 993/1585) as a parallel poem to Nizāmī's لیل و مجنون to نل دمن (3); خسرو و شیرین to سلیمان و بلقیس (2); مخزن الاسرار (4) and سکندر نامه to اکبر نامه (5). Accordingly *Nal Daman* is the third poem of the projected quintuple. It was composed in 1003/1594-95. Several editions of it have appeared in Calcutta, Lucknow, and other places. A part of it was printed in Spiegel's *Chrestomathia Persica*, Leipzig, 1846. Sūrdās (died about 1563), the celebrated Hindi poet, made a Hindi version of it.

ای درتک و پوی توز اغاز ۛ عنقای نظر بلند پرواز Begins:

Others copies: *Ind. Libr.* Asaf p. 1492, Nos. 142, 150; Punj. Univer. (see Or. Coll. Mag. for Feb., 1928); IvASB No. 696; Bk ii Nos. 263, 264; Spr p. 402. *For. Libr.* R ii p. 670;

EB No. 1057; EIO Nos. 1468-78; Pert Berl p. 905; Aum p. 38; Mehren p. 42.

S 10.2 × 6, 7.3 or 7.6 × 3.4 or 3.7 within *jadwals* of blue and double red lines. LL 14 to 19. Ind. *Nast.* two different hands. Or. pap. Some lines incomplete. Blank spaces for headings of sections. Cond. good.

Volume XIV (B. U. L.).

MUNSHA'ĀT-E-ṬUGHRĀ (منشآت طغرا).

The prose works of Mullā Ṭughrā of Mashhad, who came to India and was appointed tutor to Prince Murād by Shāh-jahān. He has praised Murād in a number of prose treatises known for their highly ornamental and florid style. He travelled with the Prince in the Deccan, and accompanied him on his expedition to Bākh. He finally settled at Kashmir, where he died about 1078/1667, and was buried beside the tomb of Abū Tālib *Kalīm*, whom he had satirised. Though a poet of distinction, he is better known as a prose-writer, whose treatises enjoyed wide popularity in India, and were published in several places. He is the author of a voluminous *diwān*, in which, and especially in a *qaṣīda* in praise of Rājā Jaswant Singh, he has used many Hindi words. For his life see *Sarw-e-Āzād*, Bk iii No. 333; EB No. 1389; EIO No. 1586; and R ii p. 742.

Begins: روزکاریست که چشم انتظار این امیدوار در راه تر صد ورود

The volume contains fourteen *risālas* as follows:

- (1) رفعات طغرا (ff 1-28). This *risāla* begins with:

روزکاریست که چشم انتظار این امیدوار

- (2) انوار المشارق (ff 29-43b). This contains a description of the Spring.

Begins: انوار المشارق طغرا اگر الخ ای جوش دل صراحی

- (3) معراج الفصاحت (ff 43b-48). Written in praise of Sayyed Bahādur Khān.

Begins: معراج الفصاحت طغرا بعرش خیال الخ از حق سخنی

- (4) (ff 48-53). An allegorical account of two royal youths, viz., عشق and حسن.

Begins: راویان اخبار و ناقلان آثار

- (5) (ff 53-57b). Describes the Rainy season and begins with: کربه قلم خطاب این رقم دردناک طغراست

- (6) (ff 57b-61b). Complains of the want of liberality in the king and his son and begins with:

کلمه الحق طغرا حجتی است الخ دوران چو در ستایش

- (7) (ff 61b-77b). Describes the accession of Awrangzeb and begins with:

جلوسیه طغرا عبارتست الخ ای کوکبات فروغ الخ

- (8) (ff 77b-178b). In praise of Zulālī's seven Persian *maghawīs*.

Begins: ز نظم و نثر چو پر شور بود الخ شکر ناظمی که

- (9) (ff 179-184). In praise of Awrangzeb.

Begins: طغرای فردیت ایما چون بتحریر الخ سیمین ورقی زیاسمین

- (10) (ff 185-206). Contains metaphors taken from Music.

Begins: این نامه که آوازه در انشاء دارد الخ نغمه دلنشین ترنم

- (11) (ff 206-226). This *risāla* contains metaphors taken from Medicine.

Begins: ای درد تو بهتر از دوی دگری الخ شکر حکیمی که

- (12) ضیافت معنوی (ff 226-233). On a famine which prevailed in the Deccan.

Begins: ضیافت معنوی طغرا الخ بدکن سال غم

- (13) چشمه فیض طغرا نام الخ (ff 233-271). Describes the *مراج* of the Prophet and begins: چشمه فیض طغرا نام الخ ای ملک وجود

- (14) پریشانہ طغرا (ff 271b-282). Praises Shāh 'Abbās III of Persia.

Begins: پریشانہ طغرا چون بنام خدیو ایران الخ ای راقم فرد

Most of these treatises were published with marginal notes at Cawnpore in 1871. On ff. 43b, 61b, and the last, the name of the scribe is mentioned as لاله اجودھا پرشاد شاگرد مولوی نجات خان. The colophon gives the date of the copy as سنہ ۱۲۰۱۷ عیسوی, which stands for 1712.

Other copies: *Ind. Libr.* Anjum. Isl. Ahmednagar; Asaf p. 116, No. 180, and p. 122, No. 65; Bk iii pp. 333; IvASB Nos. 371-373; St No. 17, on p. 90; IvC No. 145; DU p. 18. *For. Libr.* EB Nos. 1389, 1390; R ii pp. 742-744, 850, 876; Perts p. 24; EIO Nos. 1586-1591. R Br p. 112.

Ff. 282. S 8-3×4-9, 6×3-5. No *jadwals*. LL 14. *Ind. Nast.* *Ind. pap.* Headings in red. Slightly wormeaten, but protected with tissue paper. Cond. good.

Volume XV (B.U.L.).

‘IYĀR-E-DĀNISH (عیار دانش).

This is a simplified prose version in Persian of the famous *Anwār-e-Suhaylī*, made by Abu'l-Faẓl in 996/1588. In the preface he says that he was ordered by the Emperor Akbar to produce in simple language and easy style an abridged version of Kāshifī's *Anwār*. He did so and restored, on the basis of the older Persian version of Naṣru'llāh, the two introductory chapters which had been omitted by Kāshifī. Abu. Faẓl was born at Agra in 958/1550, studied the various branches of Islamic learning under his learned father, and entering

Government service rose to the position of Prime Minister. He wrote the great history of Akbar entitled *Akbarnāma*, which comes down to the year 1010/1601, within a year of his death. The *Akbarnāma* includes in its third volume the famous *Ā'in-e-Akbarī*. He was assassinated on 4th Rabi' I, 1011/12th August, 1602. For an account of his life see *Inshā-e-Abu'l-Faẓl*, or *Makātib-e-'Allāmi*, *daftar* iii, in which Abu'l-Faẓl gives his own autobiography, Blochmann's translation of the *Ā'in-e-Akbarī*, and the *Darbār-e-Akbarī*. For the original Sanskrit and its various versions in many languages of the world (including Pahlawi, Arabic, and Persian), see Keith-Falconer's *Fables of Bidpai*. The date of completion is given by Abu'l-Faẓl in six different eras, probably with the object of protecting it from the vagaries of copyists. But in spite of this precaution the relentless scribes have played havoc with them. [The dates given in EIO No. 767 differ from those of our copy, but are in some respects more correct. As stated in our copy, the work was completed on (i) the Farwardīn Day, 19th Tirmāh of the Ilāhī era, 33rd year*,=(ii) 22nd Tirmāh of the Jalālī era 1005†,=(iii) 14th Ādamnāh-e-qadīmī, 977 of the Yazde-jardī era¶,=(iv) Sunday, 15th Sha'bān, 907 A.H.**,,=(v) 17th Āsār, 1645††,=(vi) Rūmī year 899‡.

The MS. begins:

سپاس ازل و ابد خداوندی را

The text was lithographed at Lucknow, 1892. An Urdu translation of it is known as *Khīrad Afrōz*. On the back of the

*Same as in EIO.

†In EIO the year given is 51, which is absurd.

¶Here 977 is wrong. EIO gives 967 or 957. Of course 957 is the correct year, which commenced on 31st October, 1587 (*vide* McCudden's *Oriental Eras*, Bombay, 1846).

**Here 907 is evidently an error for 996, correctly given in EIO. But the corresponding Christian date, viz., 10th July, given there is quite wrong. It should be 30th June, 1588, for it is a Sunday, and it corresponds to the Hindu date; whereas 10th July, 1588, is Wednesday (*vide* Pillai's *Ephemeris*).

††Same as in EIO; but the name of the month given by Dr. Ethé as Āspār is not correct. It is undoubtedly Āsār or Āshādh. The Hindu era, though not named, is the Vikram Samwat, then current in Upper India (*vide* McCudden's *Oriental Eras*, p. 60, Bombay, 1846).

‡This is absurd. EIO gives 1899, which appears to be correct.

last folio of the MS. under notice are four oval seals, bearing the name *بندۀ درگاه الہ داد* and the date 1122/1710-11. On the back of the first folio are three square seals, which bear the name *امیر بخش* and the date 1124/1712-13. Below these seals there is a memorandum note by the same Amīr Bakhsh, which gives the date of the birth of his son, Sikandarkhān, viz., Sunday, 16th Rabi' II, 1228/1813.

As stated in the colophon this copy was made at the instance of Lālā Lachmandās *alias* Mehta of Kalānaur by Harnāth of Batala, on Monday, 3rd Rajab, 1190/19th Aug., 1776.

Other copies: *Ind. Libr.* MF p. 227; Bk viii, Nos. 735-737; IvASB Nos. 292, 293; Buh No. 445; Madr No. 153. *For. Libr.* EIO Nos. 767-777; EB Nos. 438-440; R ii pp. 756-757; Aum p. 47; Flügel iii. p. 286; Pert Berl p. 974; R Br p. 110; Edin. No. 340. • •

S 11·1×6·6. 7·2×3·9. No *jadwals*. LL 17. *Shik-Nast.* Ind. pap. Cond. good.

Volume XVI (B. U. L.).

IKHWĀNU'Ṣ-ṢAFĀ (اخوان الصفا).

A complete copy of the famous fifty-one treatises, divided into four volumes (here bound in three) in Arabic, on the philosophical and scientific learning of the Muslims as it existed towards the end of the tenth century A.D. These treatises (*rasā'il*) were produced by a remarkable society or fraternity of Encyclopaedic and Philosophical writers, known as the *Ikhwānu'ṣ-Ṣafā* or Brethren of Purity. They established themselves at Baṣra, where they "met together quietly and unobtrusively in the residence of the head of the society, who bore the name of Zaid, the son of Rifāa, and discussed philosophical and ethical subjects with a catholicity of spirit and breadth of views difficult to rival even in modern times. ".....They contemned no field of thought; they culled 'flowers from every meadow'.As a result of their labours, they "gave to the world a general *resumé* of the knowledge of the

"time in separate treatises, which were collectively known as "(رسائل اخوان الصفا و خلان الوفا), i.e., 'tractates of the Brethren of Purity and Friends of Sincerity'. These *risālas* range over every subject of human study—mathematics, including astronomy, physical geography, music, and mechanics; physics, including chemistry, meteorology, and geology, biology, physiology, zoology, botany, logic, grammar, metaphysics, ethics, the doctrine of future life. They form in fact a popular "encyclopaedia of all the sciences and philosophy then extant." (Sayyed Amīr 'Alī's *Spirit of Islām*, pp. 399-400, Calcutta, 1902).

Nearly all these tracts were translated into German by Dieterici, who had drawn a summary of the whole encyclopaedia in his *Philos. der Araber*. An excellent account of the system of the *Ikhwān* is given by Stanley Lane-Poole in his *Studies in a Mosque*. For a list of the contents of the four volumes see Browne's *Lit. Hist. Pers.*, vol. i, pp. 379-80. A complete edition of the text was printed in Bombay in 1305-06/1887-89. About six years ago, i.e., in 1928, another edition of the work was published in four volumes by Khayru'd-Dīn az-Zarkalī in Egypt, with a foreword by Dr. Ṭāhā Ḥusayn. The end of our copy corresponds to line 15, p. 346, vol. iv, of this Egyptian edition. A brief comparison shows that there are slight differences between the readings of these two copies. The original Arabic text was published at Calcutta also in 1812 and a portion of it was lithographed at Cawnpore and Lucknow. Ikrām 'Alī translated a small portion of it into Urdu. A part of it was also published in London. Drs. Forbes and Rieu edited the whole of the Urdu translation in London, 1861. J. Platts rendered this Hindustani version into English. An abridged Persian translation of the *rasā'il*, entitled *مجل الحكمة*, was made by a man of Khorāsān and dedicated to Sultān Timūr (771-807/1370-1405). See EB No. 1492. A copy of this Persian translation is noticed in MF Brand Dhab. p. 69, No. 1. A Turkish adaptation under the title of *شرف الانسان* was made by محمود بن عثمان بن علي لامي in 933-34/1526-28. For details of the publication of the various parts and translation into German, see Buh No. 337.

Begins: الحمد لله وسلام على عباده الذين اصطفى الله

As stated in the colophon, this MS. was copied by 'Abdu'l-Karīm b. Nāṣir Abī Ismā'il, on Sunday, Z. Qa'da, 1297/1800.

Other copies: *Ind. Libr.* Bk p. 317; Bh No. 337; Ram p. 378; Asaf p. 1202, No. 8. *For. Libr.* Pert Berl Nos. 5035-42; Brit. Mus. Suppl. No. 708; Ind. Off. No. 474; Paris 2303-09; Munich No. 652.

S 11.1×8, 10.2×5.4. No *jadwals*. LL 29. Clear *Naskh*. Headings and, diagrams in red. Europ. pap. bearing watermarks, the name, Sheikh Ahmed Nooroodin and the year 1879.

Volume XVII (B. U. L.).

KITĀBU'L-IKHTILĀJ (کتاب الاختلاج).

Corresponds to Xa, 1, of Banaji's Catalogue of the Library of the University of Bombay, Bombay, 1901. It is an incomplete and undated treatise of six pages, in Persian, on the significance of the fluttering of the various parts of the human body, such as head, ears, eyebrows, eyes, lips, etc. The author is not mentioned.

Begins: بنام ایزد الخ کتاب الاختلاج یعنی جنیدن اندامهای کتاب
الاختلاج یعنی اندام بجهد جنیدن اندامهای اگر میل افتد که از جنیدن

A tract entitled *جست اندام* is noticed in MF Br and Dhab, p. 70, No. 3, and p. 71, No. 4.

The MS. bears no date of transcription.

Pp. 6. S 7×4.5, 5.3×8. No *jadwals*. LL 15. Ind. *Nast*. Headings in red. Or. pap. Margins of pages repaired. Cond. good.

Volume XVIII (B. U. L.).

DĀSTĀN-E-RUSTAM WA AKWĀN { داستان رستم و اکوان }
DĒW WA ISFANDIYĀR { دیو و اسفندیار }

An undated and incomplete extract from Firdawsī's *Shāh-nāma*, relating to the story of Rustam, Dēw-e-Sufēd, and

Isfandiyār. It corresponds to Xa, 2, in Banaji's Cat., p. 268. Regarding Firdawsī and his works see Vol. XXXVI (B.U.L.) below.

Begins: چنين تا بدیوان رسید آکهی • سراسر جهان کن زدیان تهی

This couplet occurs in line 13, p. 69, of the lithographed edition of the *Shāhnāma*, published by Āmozanda ibn-e-Shērmard at Poona, 1913.

The first folio of the MS. is numbered 9 and the last 120, in Gujarati. It ends with the following couplet:

از آن مهتران شد دلش پر ز درد • ز کابل بر آرم بس دود کرد

S 5·9×4, 4·1×3. No *jadwals*. LL 11. Ind. Nast. Or. pap. Cond. good.

Volume XIX (B.U.L.).

ISFANDIYĀR NĀMA (اسفندیار نامه).

An incomplete extract from Firdawsī's *Shāhnāma*, dealing with the episode of Rustam and Isfandiyār. It corresponds to Xa, 3, of Banaji's Cat., p. 268.

Begins: نخست آفرین را تو بکشای لب • ثنای خداوند کو روز و شب

Neither dated nor folioed.

S 6·7×4·8, 4×3. No *jadwals*. LL 9 or 10. Ind. Nast. Or. pap. Somewhat worm-eaten. Margins repaired. Cond. not bad.

Volume XX (B.U.L.).

DĀSTĀN-E-RUSTAM
WA ISFANDIYĀR (داستان رستم و اسفندیار).

Another incomplete extract from the *Shāhnāma* of Firdawsī, narrating the episode of Rustam and Isfandiyār. It corresponds to Xa, 4, of Banaji's Cat., p. 268.

Begins: به پیش است کاری که دشوار تر • و زو جان ما پر ز آزار تر

Neither dated nor folioed.

S 7·5×4·2, 5·7×3·5. No *jadwals*. LL 13. Ind. *Nast*. Or. pap. Wormeaten. Cond. not bad.

Volume XXI (B. U. L.).

BAHMAN NĀMA (بهمن نامه).

An incomplete extract from Firdawsī's *Shāhnāma* narrating the story of Bahman. It corresponds to Xa, 5, of Banaji's Cat., p. 268. It is defective both at the beginning and at the end.

Begins: همان مادرم دخت مهرباب بود کز وکشور هند شاداب بود

This couplet is found on p. 38, vol. iii, of the lithographed edition of the *Shāhnāma* published by Āmozanda ibn-e-Shērmard at Poona, 1913,

Neither dated nor folioed.

S 6·9×4·8, 4×3. No *jadwals*. LL 9. Ind. *Nast*. Headings in red. Or. pap. Wormeaten. Cond. not bad.

Volume XXII (B. U. L.).

ZAFAR-NĀMA YĀ DĀNISH-NĀMA-E-ABŪZARJMEHR (ظفر نامه یا دانشنامه ابوزرجمهر).

This is a booklet of twelve pages, written in Persian and corresponding to Xa, 6, of Banaji's Cat., p. 268. It is stated in the Introduction that one day Nawsherwān asked his minister, Buzurjmehr, to compose for him a book, in excellent style and pleasing language, which would enable one who read it to gain the object of Religion and Life in this world. The minister agreed to carry out the King's order and asked for a week's time. Meanwhile he went to Aristotle and informed him of what the king had commanded him to do. Aristotle said, "Very well. Put me questions, and I will answer them". Thereupon the minister began to ask him question after question, to which

the philosopher gave laconic answers. These questions and answers are embodied in this booklet. On completion it was presented to the king, who appreciated it very much and ordered it to be copied in letters of gold (p. 2). He called it *Zafar-nāma* (p. 3, l. 1) and always had it by him.

These questions and answers are undoubtedly the invention of the brain of some Persian Muslim, who has cleverly managed to put them into the mouths of two of the most eminent men of ancient times. Notice the manner in which the book begins: *بسم الله الخ الحمد لله رب العالمين*. Then again on p. 4, one reads the question: "Who is a man of good fortune, (نیک بخت)?" The answer given is: The man of good fortune has three qualifications, by which he can be made out, viz., (i) manliness (*جوانمردی*), (ii) pleasing address (*نیک سخن*), and (iii) the ability to read the Qur'ān. A couple of traditions ascribed to the Prophet Muḥammad are also quoted.

Begins : دانشنامه بزرگمهر حکیم که در دنیا و دین بکار آید اگر کسی

The MS. bears no date of transcription.

Pp. 12. S 8-2×4-5, 6×3-5 in *jadwals*. LL 13-15. Ind. Nast. Or. pap. Cond. good.

Volume XXIII (B. U. L.).

DURŪ'U'L-WĀQIYA (درود الوقیه).

An Arabic work, the title of which is found in l. 2, fol. 4b, and which deals with the prayers to be offered, the invocations to be made, the fasts to be observed on various days of the month, and the reading of certain chapters of the Qur'ān in certain months. The names of the days are Persian. It is divided into twelve *faṣls*, enumerated on folios 4b-6b, and is generally based on the prayers offered by the twelve Imāms. It corresponds to Xa, 7, of Banaji's Cat., p. 268, but the author's name given there as Tūsī does not agree with what is found in the MS., viz., Ṭā'ūs. The authorship is attributed in the concluding note after the colophon, on fol. 184b, to السيد علی بن موسی

الطاووس الحيفي (died in 664/1265-66, according to Asaf, p. 53). The author says on fol. 3b that, when he had composed فلاح المسائل (on the 'amal for the day and the night) and other works like مهمات في صلاح المتعب , زهر الربيع , and جمال الاسبوع , he became aware of certain prayers (ادعيه), which were like armours (protecting those who offered them) against dangers and which he has collected here in book form.

Begins :

بسم الله.....وقل رب زدني علما لطفك اللهم احمد الله الذي جل جلاله
بما وهب لي من القدرة على حمده

The coloured 'unwān bears the title of the work on a yellow background. The red oblong border is divided into small squares, some of which are purposely*and designedly left blank. These blank, white squares form Kufic letters, which in the top lines undoubtedly represent the formula بسم الله الرحمن الرحيم .

The colophon (on fol. 184, the two sides of the *matn* of which have come out of the *jadwal* and are detached from it, in spite of the fact that the margins of this folio as well as of the preceding have been repaired) gives the date of transcription and the name of the copyist. The concluding note, which follows, gives the name of the author and also states that the copy was made for the treasury of the Minister (الخزانة حضرة آصف). This copy once belonged to فریدون بن مرزبان بن کاوس منجم .

Dated 18th Z. Hijja, 1006/12th July, 1598. It was copied by محمد بن حبيب بن تميم . Kashf. Zun. (No. 5052, Fluegel's ed.) mentions a work entitled الدروع الوافية in the following terms : الدروع الوافية من الاخطار فما يعمل مثلها كل شهر على التكرار في الادعية والاذكار لبعض الشيعه اوله الحمد لله جل جلاله الخ . It is the same work as the one described above, with this difference that, while there is a ف in the title given there, it is a clear ق here.

Ff. 184. S 7·9×5·3, 5·1×3·1. *Jadwals* of coloured, ruled lines. LL 11. *Naskh*. Or. pap. Some pages have lacunae. Cond. good.

Volume XXIV (B. U. L.).

FIRDAWSIYYA-E-ṬUGHRĀ (فردوسیة طغرا).

A description of the indescribable charms and beauties of Kashmir, its beautiful flowers of various hues, delicious fruits, delightful music, pretty buildings, pleasant gardens, especially the باغ فیض بخش, and the praiseworthy qualities of his royal patron, in highly ornate and rhymed Persian prose and verse, by Mullā Ṭughrā of Mashhad. Ṭughrā came to India, was appointed tutor to Prince Murād, settled finally in Kashmir, and died there about 1078/1667. See Vol. XIV (B.U.L.) noticed above. It corresponds to Xa, 8, of Banaji's Cat., p. 268.

Begins: ثنای بهار پیرانی که انکشت سبزه را بدانهای شبنم

The text has a few marginal notes, written in a different hand and different ink. A noticeable peculiarity of the MS. is that it is, so to say, punctuated. The termination of the various rhyming clauses is indicated by the mark ما. The treatise is incomplete and undated. But the first folio, which is quite independent of the treatise, though bound up with it, and which contains a few verses and quatrains in Persian, is dated. One side of it (1a) bears the date, 26th Z. Hijja, 1111/3rd June, 1700, and mentions the name of the place where it was copied, viz., Burhanpur. On its reverse (1b) are found the date, 111 (probably 1116/1704-05) and the name of the writer, Ṭahmāsp Bakhtyārī. The *Firdawsiyya* has been lithographed several times in India.

Other copies: *Ind. Libr.* IvASB No. 373. *For. Libr.* EB Nos. 1389, 1390; EIO Nos. 1586-1591; R ii pp. 742-744, 875; R Br p. 112.

Pl. 25. S 6.5×3.3, 4.5×1.9. *Jadwals* of double blue lines. LL 12. *Nast.* Or. pap. Wormeaten. Margins repaired. Cond. not bad. ۛ

Volume XXV (B. U. L.).

FA RĀMURZ-NĀMA (فرامرز نامه).

An incomplete copy (defective both at the beginning and the end) of the *Farāmurz-nāma*, which deals with the episode of Farāmurz, son of Rustam. It is one of the imitations of Firdawsī's *Shāhnāma*. It corresponds to No. Xa, 9, of Banaji's Cat., p. 268. The first section (f. 2b) of the poem is headed آغاز داستان فرامرز پادشاهی او بهندوستان, and the last bears the following title : آمدن کید هندی پیش فرامرز و او را بردن بشهر خویش.

The name of the author is not mentioned.

The MS. itself begins with :

* بهنکام کین تیغ اهن کدار (گذار) *

* به پیش سپاست (سپاهست) نهصد هزار . *

R Br (p. 107) notices a poem entitled فرامرز نامه کلان, which contains 5,455 verses and "differs essentially from the MSS. "in the British Museum (RS Nos. 196, 199), which do not "contain above 1,500 verses." It appears therefore that there are probably two different poems bearing the same title.

This MS. bears neither the date of transcription nor the name of the copyist.

Other copies: *Ind. Libr.* MFS p. 32; *Cama* pp. 151, 177; *MRD* p. 91. *For. Libr.* RS Nos. 196, 199; *EB* No. 1978.

Ff. 56. Folios 1, 2, 4, 5, 41, 42, and probably 47 and 48 are wanting. On fols. 26 and 40 is an octagonal seal of محمد علی عبد سلطان حسین. S 8.3 × 5.4, 5.6 × 3.5. No *jadwals*. LL 11. Nast. Or. pap. Somewhat wormeaten. Cond. good.

Volume XXVI (B. U. L.).

GULISTĀN (گلستان).

This is only a portion of the *dibācha* ("preface") of Sa'di's famous *Gulistān*. The formula بنام ایزد الخ, which pre-

cedes the *بسم الله الخ*, shows that the pages have been copied by a Zoroastrian scribe. Some expressions and the Arabic portions of the introduction are accompanied by an interlinear ungrammatical Urdu translation. It corresponds to No. Xa, 10, of Banaji's Cat., p. 268.

Begins: *منت خدا یرا عز و جل که طاعتش موجب قربتست*

The MS. is not dated.

Pp. 6. S 9·8×5·8, 9×14. No *jadwals*. LL 13. *Nast.* Or. pap. Wormeaten. Cond. fair.

Volume XXVII (B. U. L.).

AL-ḤIKMATU'T-TIBB (الحكمة الطب).

An Arabic work on medicine, describing diseases and their symptoms and indicating the treatment of them. It is defective both at the beginning and the end. Evidently it belongs to an age later than that of either Avicenna, Muḥammad b. Zakariyya, or the author of *al-Kāmil*, since all three have been mentioned on fol. 13b. It looks like a commentary on an original text, for certain portions of the text are distinguished from the rest by red lines drawn over them. It corresponds to Xa, 11, of Banaji's Cat., p. 268. The name of the author is not given.

Begins: *من الاصبع في الارض يكون اقل من المعتدل*

The MS. is neither dated nor folioed.

S 9·2×6·2, 5·8×3·5. No *jadwals*. LL 19. *Naskh.* Red and black writing. Or. pap. Slightly wormeaten. Cond. good.

Volume XXVIII (B. U. L.).

JAHĀNGĪR-NĀMA (جهانگیر نامه).

An incomplete Persian poem in imitation of Firdawsī's *Shāhnāma*, narrating the legendary story of Jahāngīr, the son of Rustam. The author, whose name is not mentioned, takes

up the story from the point where Rustam kills his son, Sohrāb, as narrated by Firdawsī. Cf. fol. 1b :

بشنامه فردوسی اندر زمان * که گفته است گفتار جنگش همان
کنون مختصر کویم از وی سخن * که قصه کرانست بشنو زمن

After wandering in grief for having killed Sohrāb, Rustam happens to come across a beautiful damsel, Dilnawāz by name, daughter of Masihā-e-Ābid, with whom he falls in love and whom he afterwards marries. The author then describes the various adventures of Rustam with demons and his fights with kings. It begins with :

بنام جهان آفرین کردگار * یکی داستان گویمت کوشدار

It corresponds to Xa, 13, of Banaji's Cat., p. 268.

The MS. is neither dated nor folioed.

S 8·8×5·8, 5·8×4·6. No *jadwals*. LL 13. *Nast.* Or. pap. Wormeaten. Cond. not bad.

Volume XXIX (B. U. L.).

DĀSTĀN-E-KĀMŪS-E-KASHĀNĪ (داستان کاموس کشانی).

A complete extract from the *Shāhnāma*, containing the story of Kāmūs-e-Kashānī. It corresponds to Xa, 13, Ban. Cat., p. 268.

Begins : بنام خداوند خورشید و ماه * که مارا پناهش خرد داد راه

For Firdawsī's life, works, and other copies of the *Shāhnāma*, see Vol. XXXVI (B. U. L.).

It was finished on the day Mehr, in the month of Tīr, 1044 A.Y./1674-75. Copied by Hirbad Dārāb b. Hirbad Hormazyār b. Hirbad Farāmurz b. Hirbad فیامدین b. Hirbad Hamjiyār of the family of Sanjāna (نسل سنجانه).

S 9·5×5·2, 7·2×2·9. No *jadwals*. LL 21. *Nast.* Or. pap. Wormeaten. Cond. not bad.

Volume XXX (B. U. L.).

DĀSTĀN-E-KĀ'ŪS (داستان کاؤس).

Another extract from Firdawsī's *Shāhnāma* containing the legendary history of Kā'ūs. It corresponds to Banaji's Cat., Xa, 14, p. 268.

Begins: چو کاوس بکرفت کاه پدر ۵ مر اورا جهان بنده شد سر بسر

For Firdawsī's life, works, and other copies of the *Shāhnāma*, see Vol. XXXVI (B. U. L.).

The MS. is undated and unfolioed.

S 6×3·9, 4·6×3. No *jadwals*. LL 14-18; three hemistichs to a line. *Nast.* Or. pap. Cond. good.

Volume XXXI (B. U. L.).

KĀ'ŪS-NĀMA (کاؤس نامہ).

Another copy of the story of Kā'ūs from Firdawsī's *Shāhnāma*. It corresponds to Xa, 15, of Ban. Cat., p. 268.

Begins: چو کاؤس بکرفت کاه پدر ۵ مر اورا جهان بنده شد سر بسر

For Firdawsī's life, works, and other copies of the *Shāhnāma* see Vol. XXXVI (B. U. L.).

Dated the day Khordād in the month of Isfandārmad, 1024 A.Y./1654-55.

Copied by Hīrbad Īzadyār b. Hīrbad Wekjieu (ویکجو) b. Hīrb. Kūkā b. Hīrb. Hamjiyār Sanjānā, This copy was written for Ardawānjieu (اردوان جیو).

S 9×5, 6·4×2·5. No *jadwals*. LL 16-18. *Nast.* Or. pap. A few margins repaired. Somewhat wormeaten. Cond. not bad.

Volume XXXII (B. U. L.).

BHAGWADGĪTĀ (بھگود گیتا).

This is not a part of a Persian translation of the *Mahābhārata*, as stated on the label affixed to the MS. and inscribed

on the fly-leaf and also entered in Banaji's Cat., Xa, 16, p. 268. It is a part of a Persian translation of the *Bhagwadgītā*. On comparing the Persian text with the Marathi prose translation of the original Sanskrit by Shastris Lèlè and Mukund (2 vols., Poona, 1918), I find that the portion covered by the Persian MS. extends from the beginning of the tenth *skandha* to the 89th section (*adhyāya*), which latter is incomplete. The Persian cannot be said to be a translation of the original, as it only gives a brief summary of the principal events mentioned in each *adhyāya*.

Begins : هنگامیکه راجه پریمخت نه دفتر از جمله دفاتر شری بها کوت

The MS. is neither dated nor folioed.

S 8·5×5, 7×3. No *jadwals*. LL 15. *Nast.* mixed with *Shik*. Headings of sections in red. Or. pap. Wormeaten. Cond. fair.

Volume XXXIII (B. U. L.).

PAND-NĀMA-E-SA'DĪ (پند نامه سعدی).

An incomplete copy of the well-known *Karīmā*, which is generally attributed to Shaykh Sa'dī. It corresponds to Ban. Cat., Xa, 17, p. 286.

Begins : کریمآ به بخشای بر حال ما

It does not bear any date of transcription.

S 8×4·5, 6·5 to 7·2×3·2 to 3·5. No *jadwals*. LL 10 to 11. *Nast.* Some margins repaired. Slightly wormeaten. Cond. fair.

Volume XXXIV (B. U. L.).

DĀSTĀN-E-RUSTAM
WA ISFANDIYĀR (داستان رستم و اسفندیار).

Another copy of an extract from Firdawsi's *Shāhnāma*, containing the episode of Rustam and Isfandiyār. It corresponds to Ban. Cat., Xa, 18, p. 268.

Begins : نخست آفرین را تو بکشای لب ۛ ثنای خداوند کو روز و شب

Dated the day Asmān in the month Amardād, year not given.
Name of the copyist also not given.

S 4·7×3·9, 3·3×3. No *jadwals*. LL 11, three hemistichs to a line. *Nast.* Or. pap.
Wormeaten. Some margins repaired. Cond. fair.

Volume XXXV (B. U. L.).

SIKANDAR-NĀMA (سکندر نامه).

An incomplete copy of the famous Alexander-Book by Nizāmī of Ganja. It begins with:

صليبي خطي در جهان بر کشيد ه از آن پيش کامد صليبي پديد

Begins: جو عزم آمد آن کوهر پاک را ه که بخشش کند سکه خاک را

For the life and works of Nizāmī, undoubtedly the greatest romantic poet of Persia, who was born in 535/1140-41 and died probably in 599/1202-03, see the Persian *tagkiras*, viz., دولتشامی, *دولت‌شامی*, *دولت‌شامی*, *دولت‌شامی*, *دولت‌شامی*, etc. A reference is also invited to Prof. Browne's *Lit. Hist. Pers.*, vol. ii, where the information supplied is largely drawn from what he appreciatively describes as "a very careful and scholarly monograph" by Dr. Wilhelm Bacher, published at Leipzig in 1871 and entitled *Nizāmī's Leben und Werke* etc. (of which an English translation was published in London in 1873 and reprinted in S. Robinson's *Persian Poetry for English Readers*, 1883), to Dr. Ethé's *Die höfische und romantische Poesie der Perser*, Hamburg, 1887, to Āghā Aḥmad 'Alī's *Haft Āsmān*, Calcutta, 1873, and to M. Shibli's *She'ru'l-'Ajam*. Nizāmī's *khamṣa* or "quintet", also called *Panj Ganj* or "Five Treasures", consists of the following *magṇawīs*, which are justly regarded as the most charming poems in the language and which have, since their publication, served as inimitable models for a number of later Persian, Turkish, and Indian poets.

(1) مخزن الاسرار. It was composed probably in 572 or 573/1176-1178, according to Dr. Ethé (EIO No. 972), who considers all other earlier dates, such as 559/1164 (mentioned in

شعر المسموع , هفت آسمان , كشف الظنون or 561/1165-66 (adopted by Dr. Bacher and Prof. Browne), as wrong. As regards the king to whom it was dedicated, there is similarly a difference of opinion among scholars. While Dr. Bacher and Prof. Browne take him to be İldigiz, the Atābek of Āzarbāyjān, other authorities like Ḥajjī Khalifa, Amīn-e-Rāzī, Dr. Rieu, Āghā Aḥmad 'Alī, Dr. Ethé, and M. Shibli correctly say that he was Fakhru'd-Dīn Bahrām Shāh of Arzanjān in Rūm. The poem was lithographed in Persia and several times in India, with marginal notes. It was edited by N. Bland, London, 1844. An English translation by J. Hindley is preserved in manuscript in the British Museum. A Persian commentary, entitled ظهور الاسرار and attributed to one Zuhūru'l-Ḥasan, was published by the Nawalkishore Press in 1885; but it appears to have been entirely based on, if not quite identical with, another commentary by محمد بن قوام بن رستم بن احمد بن محمود البلخي, noticed in Rieu, EIO (No. 998), and IvĀSB No. 469. Two other commentaries, one by Ibrāhīm of Thatha and the other by Amānu'llāh, are mentioned on p. 63 of the *Haft Āsmān*. From EIO No. 972, we learn that Sham'ī (who died about 1009 or 1010/1600-02) wrote a Turkish commentary on it. In fact the *Makhzan* proved so popular and stirred the imagination of Persian poets to such an extent that a large number of them wrote parallels to it. Seventy-eight of such parallels or imitations have been noticed by Āghā Aḥmad 'Alī in his *Haft Āsmān*.

(2) خسرو و شیرین. According to Dr. Ethé (EIO No. 972), it was composed in 576/1180-81; but Dr. Bacher and Prof. Browne give 571/1175-76 as the date of composition. In the Introduction the following three personages have been eulogised: (i) اتابك محمد جهان پهلوان , سلطان طغرل بن ارسلان (ii) اتابك , and (iii) اتابك قزل ارسلان. The poem was published in Persia and lithographed several times in India. A portion of it containing the episode of Farhād (comprising 608 couplets) was edited by H. W. Duda and published under the title of "Ferhād und Schirīn" by the Czechoslovak Oriental Institute, Prague, 1933.

(3) لیلی و مجنون . There is a general agreement amongst scholars that it was composed in 584/1188 and dedicated to the Shīrwān Shāh. It was lithographed in Persia and several times in India. An English translation of it by J. Atkinson was published in London in the year 1836.

(4) هفت پیکر . While Dr. Ethé and M. Shiblī give 593/1197 as the date of composition, Dr. Bacher and Prof. Browne give it as 595/1198-99. Regarding the patron to whom it was dedicated, there is a difference of opinion amongst scholars. Dr. Ethé (EIO No. 972) is inclined to believe that it was اتابک نور الدین ارسلان, while, according to Dr. Bacher and Prof. Browne, he was اتابک نصره الدین ابوبکر . M. Shiblī calls him سلطان غیاث الدین کرب ارسلان علامه الدین آقسنغری, while Prof. Wilson, who has translated the poem into English, with a Commentary (published by Probsthain), states that he was علاء الدین تکش خوارزمشاه, the ruler of خوارزم (the modern Khanate of Khiva), and not Qizil Arsalān or Nūru'd-Dīn Arsalān. The poem was published in Persia and lithographed several times in India. See also F. v. Erdmann, 'Behramgur und die russische Fürstentochter', Kasan, 1844, and also *Heft Peiker*, Ein romantisches Epos des Nizami Gengei, Herausg. von H. Ritter und J. Rypka, 1934, vol. iii, 'Monografie Arch. Orient., Ceskoslovensky Orient. Ustav'.

(5) سکندر نامه . Dr. Bacher and Prof. Browne mention 587/1191 as the date of composition, while Dr. Ethé gives 597/1200-01 as a probable date. M. Shiblī gives 599/1202-03. The revised edition of the first part of the poem, known as the *Sikandar-nāma-e-Barri*, is dedicated to Atābek Nuṣratu'd-Dīn Abū Bakr Bēsh Kīn, and the second, known as the *Sikandar-nāma-e-Baḥrī* or *Khirad-nāma-e-Iskandarī*, to 'Izzu'd-Dīn Mas'ūd I, the Atābek of Mawṣil (Mosul). The latter was edited by Dr. Sprenger, Calcutta, 1852 and 1869. The whole poem was published in Persia and lithographed several times in India, often with marginal notes. The first part was translated into English by W. W. Clarke, London, 1881. Amongst the commentaries written on it may be mentioned the following :

- (1) The anonymous commentary noticed in Vol. VII (B. U. L.).
- (2) The commentary of Muḥammad Gulhawī (or Ghulwī), published at Lahore, 1903.
- (3) Muḥammad Ghufrān's commentary published also at Lahore, 1887-88.
- (4) The commentary of Naṣīru'd-Dīn b. Sulṭān Sufyānī al-Qurayshī (JMB, p. 387, No. 2437), published at Cawnpore in 1873.
- (5) A very full and useful commentary was written in Urdu by 'Abdu'l-Majīd Khān under the title of *Riyāz-e-Taḥqīq* and published by Nawalkishore, 1302/1884-85.
- (6) A commentary known as *Muntakhabush-shurūḥ*, by the Scholars of Calcutta, Calc., 1812 and 1825.

An interlinear Urdu prose translation by Munshī Bālak Rām Gohar was published at Cawnpore in 1313/1895-96. Another Urdu translation in verse of both the parts, that is, *barri* and *bahri*, by Mawlawī Ghulām Ḥaydar Ḥaydar Gopāmuwī, was published by Nawalkishore in 1295/1878.

Other copies : *Ind. Libr.* PrWM No. 6 ; MF p. 151, Nos. 84, 85 ; JMB p. 385, Nos. 2419, 2420 ; BORI Nos. 121 ; BISM No. 41 ; AIA 2 copies ; SM p. 12, No. 6 ; BM No. 1 ; Asaf p. 1478, Nos. 8, 44, 56 ; p. 1480, Nos. 125, 61, 170, 174 ; MUA p. 38, No. 13 ; p. 41, No. 62 ; IvASB Nos. 466, 467, 473, 474 ; Spr p. 519 ; St Nos. 4-13. *For. Libr.* R ii pp. 564 et sq., EB Nos. 585-619 ; EIO No. 972, 981, 985, 1007-1017 ; Pert p. 67 ; Fl i p. 503 ; Mehren p. 34 ; Cat. Codd. Orient. Lugd. ii p. 109 ; Torn p. 94 ; Aum p. 10.

S 9.2×5.5, 3×5.5. No *jadwals*. LL 15. *Ind. Nast.* Marginal notes on a few pages. Headings of sections in red. Some pages wormeaten. Cond. fair.

Volume XXXVI (B. U. L.).

SHĀHNĀMA (شاه نامہ).

This MS. corresponds to Xa, 20, of Banaji's Cat., p. 268, and contains a portion of Firdawsi's famous *Shāhnāma*, from

the beginning of the poem to the birth of Rustam and the coming of Zāl to see him.

Begins : بنام خداوند جان و خرد ۛ کرین برتر اندیشه بر نکذرد

Firdawsi of Tūs, the greatest national epic poet of Persia, was probably born in 323 or 324/934-36*. He developed early a strong taste for epic poetry and versified some *dastāns*, e.g., the beautiful love-tale of Bezan, the Persian hero, and Manezeh, the daughter of the Turanian Afrāsiyāb, "which Chaucer could not have told more charmingly". This tale was originally read out to him, from the *Daftar-e-Pāstān*, by his wife, at whose express desire he versified it², about the year 365³/975-76. The general approbation with which this performance⁴ was received led him to conceive the bold idea of undertaking the tremendous task of writing the great national poem, the *Shāhnāma*. He travelled to Bokhara, Marw, Balkh, and Herāt in search of materials for it⁵, and definitely commenced the versification of it about the year 370⁶/980-81, when he was about 48 years of age⁶. After devoting thirty or thirty-five years to it, he finished the "first edition" of it in the year 384/994-95, as stated by Bundārī (the Arabic translator of the *Shāhnāma*), and the "second edition" in 389/999, and dedicated it to Aḥmad bin Muḥammad bin Abī Bakr of Khānlanjān⁷, known at present as Khālanjān, near Iṣfahān⁸. The "third or final edition" is generally supposed to have been completed on the 25th day (Ard) of the 12th month (Sipandārmadh), 400 A.H., 25th February, 1010 A.D.⁹, and dedicated to Sulṭān Maḥmūd of Ghaznī (388-421/998-1030). After staying at the Ghaznawid capital

* Browne (after Nöldeke), *Lit. Hist. Pers.*, vol. ii, p. 134.

1 Dr. R. A. Nicholson's article, *Firdausi: the Poet and His Work* (p. 7), contributed to the *Firdausi Supplement* of the *Near East and India*, dated the 18th October, 1934.

2 Professor Maḥmūd Khān Shērānī's Urdu article (pp. 41-42), published in Part i of the *Oriental College Magazine*, Lahore, for February, 1930.

3 *Ibid.*, p. 49.

4 *Ibid.*, p. 48.

5 *Ibid.*, p. 52.

6 *Ibid.*, p. 57.

7 *Firdausi-nama-e-Mehr*, p. 541, Nos. 5 and 6, Mehr and Ābānmāh, 1313 (Solar).

8 Prof. L. Bogdanov's English translation of Nöldeke's *Das Iranische Nationalepos*, published in the *Journal of the K. R. Cama Oriental Institute*, Bombay, No. 6, 1925, p. 42, footnote 2.

9 *Ibid.*, p. 39.

for at least six years¹⁰, he left it in great disappointment and returned to his native place, Tūs, where he died in 411/1020-21 or 416/1025-26, and was buried in his own garden¹¹.

The Persian nation has recently erected over his grave a magnificent mausoleum, as an outward expression of their appreciation of the great services done by him in immortalizing the glory of ancient Irān, which was opened by His Imperial Majesty Rezā Shāh-e-Pahlawī, on Friday, the 12th October, 1934, on the occasion of Firdawsī's millenary. A number of distinguished scholars and orientalist, from all parts of the world, attended the Firdawsī Congress held on the occasion in Tehrān and delivered speeches and read critical papers on various subjects connected with Firdawsī and his *Shāhnāma*. For a brief account of the transactions of this historical Congress as well as for interesting articles on the poet and his poem written by Persian scholars, see *Firdawsī-nāma*, published by the journal *Mehr*, Tehrān, Nos. 5 and 6, for the months Mehr and Ābānmāh, 1313 (Solar). The *Firdausi Supplement* to the journal *Near East and India*, of 18th October, 1934, contains short illustrated articles on Firdawsī, such as "The Life History of Firdausi" by Dr. R. Levy; "Firdausi: the Poet and His Work" by Dr. R. A. Nicholson; "Influence of Firdausi in Persia" by A. U. Pope; "Persian Literature" by Sir Denison Ross, etc.

A large number of books and magazine articles have been written, both in the East and the West, on Firdawsī and his works. The following are some of the most useful sources of information for the purpose of a critical study of Firdawsī and his works:

I. Life and Works:

- (1) Autobiographical passages in the *Shāhnāma*, "exhaustively examined, with admirable patience and acumen, by Pro-

10 *Oriental College Magazine*, Feb., 1930, p. 62.

11 Cf. the inscription on Firdawsī's grave-stone in his *Ārāmgāh*, recently opened by His Imperial Majesty Rezā Shāh-e-Pahlawī, on the occasion of the poet's millenary as reproduced in the *Sāl-nāma-e-Pārs*, published on the occasion, 1313 (Solar), p. 55.

fessor Nöldeke and Dr. Ethé. Every serious student of the *Shāhnāma* must needs read the *Iranisches Nationalepos* of the former scholar, the....articles on this subject published by the latter....and the chapters germane to this topic contained in his *Neupersische Litteratur* in vol. ii of the *Grundriss der Iranischen Philologie*"*. For these autobiographical passages, see also the excellent article in Urdu contributed by Professor Maḥmūd Khān Shērānī to the issue of the Urdu magazine entitled *Urdu*, Aurangabad, for July 1921, April 1922, January 1923, and January 1925, and to the *Oriental College Magazine*, Lahore, for February, 1930.

- (2) The "Old Preface" (دِیَاجِ قَدِیم) of the *Shāhnāma*. It was translated by Wallenbourg in his 'Notice sur la Shah-name', Vienna, 1810. The text was published by Ḥakīm Shamsu'llāh Qādirī in the *Urdu*, for April, 1927, Aurangabad.
- (3) The *Chahār Maqāla* of Niẓāmī-e-'Arūzī-e-Samarqandī, "who visited Firdawsī's grave at Tūs in A.D. 1116-17, only about a century after the poet's death, and embodied the traditions which he there collected in"† Anecdote XX of the *Maqāla*. The Persian text of the *Chahār Maqāla* was published in the Gibb Memorial Series, vol. xi, 1910, and an English translation of it by Prof. Browne (revised edition), was also published in the same Series, vol. xi 2, 1921.
- (4) The *Dibācha-e-Bāysangharī*, written in 829/1426. This was printed in the Introduction to Turner Macan's edition of the *Shāhnāma* and at the beginning of several lithographed editions of the poem. "See on the rather fictitious character" of this preface and "the whole question of the so-called Bāisungharī recension, the excellent remarks of M. James Darmesteter in the *Revue Critique*, October 20, 1890, pp. 215 and 216" (EIO No. 863).

* Browne's *Lit. Hist. Pers.* vol. ii, pp. 140-41.

† Browne's *Lit. Hist. Pers.* vol. ii, p. 131.

- (5) The long Introduction to J. Mohl's French translation of the *Shāhnāma*. This was translated into English by Mr. J. D. Khandalwala, Judge of the Varishtha Court, H. H. The Gaekwar's Service, Baroda, 1898.
- (6) Professor Th. Nöldeke's monumental German monograph entitled *Das Iranische Nationalepos*, 1896, re-edited, 1920. It was translated into English by Prof. L. Bogdanov and published in the Journal of the K. R. Cama Oriental Institute, Bombay, 1925. An Urdu translation of the German original by Professor Iqbal, M.A., Ph. D., appeared in the *Oriental College Magazine*, Lahore.
- (7) Introduction to Warner and Warner's English translation of the *Shāhnāma* (the only complete translation in English), 9 vols., London, 1905-25.
- (8) The *Tazkiras* of Persian Poets, such as the *Lubābu'l-Albāb*, the *Tazkirā-e-Dawlatshāhi*, the *Ātashkada*, the *Khizāna-e-Āmera*, the *Majma'u'l-Fuṣṣahā*, the *She'ru'l-'Ajam*, etc.
- (9) Professor Maḥmūd Khān Shērānī's Urdu articles contributed to the Urdu journals, *Urdu*, Aurangabad, and the *Oriental College Magazine*, Lahore.
- (10) *Firdawsi-nāma*, published in the Persian magazine *Mehr*, Nos. 5 and 6 for Mehr and Ābānmāh, 1313 (Solar).

II. The *Shāhnāma*.

(1) Principal Editions:

- (i) By Lumsden (only one volume), Calcutta, 1811.
- (ii) By Turner Macan, carefully collated with a number of the oldest and best Manuscripts and illustrated by a copious glossary of obsolete words and idioms: with an introduction and life of the author in English and Persian and an appendix; 4 vols., Calcutta, 1829; reproduced in the lithographed texts of Bombay, 1849 and 1856; Cawnpore, 1874; Tehrān, 1245/1829-30, and 1267/1850-51.

- (iii) By J. Mohl, with a complete prose translation into French; vols. i-vii (Tom. 7 completed by Barbier de Meynard), Paris, 1838-78.
- (iv) By Vüllers and Landaaur, 3 vols., Leyden, 1877-84.
- (v) By Āmūzanda ibn-e-Shīrmard (photo-zinco.) Poona, 1912.
- (vi) By Muḥammad Ramazānī Khāwar, in 5 volumes, Tehrān, 1310/1892-93.
- (vii) By Darvish Parvardeh-ye-Īrān, Vüller's text collated with new MSS., with a Persian translation of the Latin notes, and 100 illustrations, 4 vols., Tehrān, 1934.
- (viii) By Mirzā 'Abbās Khān Iqbāl, a new (projected) edition of Vüller's text, revised and collated with fresh MSS. See the *Īrān* of 2nd October, 1934.

For other printed and lithographed editions, complete or partial, see columns 248-54 of Edward's *Catalogue of Persian Printed Books in the British Museum*, London, 1922.

(2) Chief Translations:

- (a) Arabic. By فوام الدين فتح بن علي بن محمد بنداري اصفهاني. This prose translation was made between the years 1223-1226 A.D. It has been recently edited with great care and scholarship by الدكتور عبد الوهاب عزام, in two volumes, Cairo, 1932.
- (b) German. By Görres, in abridged prose. It extends from the beginning of the history to the death of Rostam. Berlin, 1820.
- (c) Do. By Schack, in verse. It extends from Faridun to the death of Rostam. Berlin, 1865.
- (d) Do. By Ruckert, in verse. It extends as far as Rostam and Sohrab. Berlin, 1890-95.
- (e) Italian. By Pizzi. Complete metrical translation with an elaborate Introduction. Vols. i-viii. Torino, 1886-88.

- (f) French. By J. Mohl. Complete prose translation. Vols. i-vii (Tom. 7 completed by Barbier de Meynard). Paris, 1838-78, and separately in 1876-78.
- (g) English. By Champion. Extends from the beginning of the poem to the birth of Rustam. Calc., 1785.
- (h) Do. By Atkinson. From the beginning of the poem up to the death of Alexander. Abridged in prose and verse from Tawakkul Beg's *Muntakhab-e-Shāhnāma*. See Vol. IV (B.U.L.) above.
- (i) Do. By Warner and Warner. The only complete English translation, partly rhymed and partly unrhymed. Vols. i-ix, London, 1905-1925.
- (j) Gujarati*. By M. C. Langdāna (Mansookh), in verse, pts. i-ix, Bombay, 1872-74.
- (k) Do. By Dastur M. J. Jamaspāsānā, in prose, pts. i-iv, Bombay, 1911-15.
- (l) Do. By M. N. Kutār and F. N. Kutār, in prose (the Persian text transliterated into Gujarati, with a Gujarati translation side by side on each page), vols. i-x, Bombay, 1914, etc.
- (m) Do. By Dr. D. N. Patel, in prose and verse, Bombay, 1923.
- (n) Do. By R. N. Master (Ādil), in verse, pts. i-xii, Bombay, 1915-24.

Besides these there are part translations, abridgements, and adaptations in Gujarati. For instance: '*Shāhnāma* up to the beginning of the reign of Minocheher', by the late Dr. Śir Jivanji J. Modi, Bombay, 1904; '*Rustam-nāma* according to *Shāhnāma*', in prose, by the same, Bombay, 1917; 'Episodes from the *Shāhnāma*', pts. i, ii, in prose and verse, by the same, Bombay, 1906/07; 'Female Characters in the *Shāhnāma*', in prose and verse, by the same, Bombay, 1908; '*Sankshēp Shāhnāma*'

* For these particulars I am indebted to Mr. B. T. Anklesaria, M.A., and Mr. K. E. Punekar, B.A., Librarian of the K. R. Cama Institute, Bombay.

('An Epitome of the *Shāhnāma*'), in prose and verse, by 'Dr. D. N. Patel, Bombay, 1915; 'Bezan and Manijeh' an opera, based on the *Shāhnāma*, by K. N. Kābrājī; another by the same, entitled, '*Behrāmgor and Bānū Hoshang*'; and a third by the same, called '*Rustam and Sohrāb*'.

For other translations, partial or complete, in English, Latin, Russian, Swedish, Dutch, Turkish, Georgian, etc., see Mohl and Sa'id Nafisi's articles published in the *Sāl-nāma-e-Pārs*, 1314 (Solar), pp. 7-17, and in the *Firdawsī-nāma-e-Mehr*, Nos. 5 and 6, Mehr and Ābānmāh, 1313 (Solar), pp. 468-472.

(3) Special Dictionaries :

- (a) *Lughat-e-Shāhnāma*, by 'Abdu'l-Qādir of Baghdād, compiled in Turkish in the seventeenth century and edited by Salemano, 'St. Petersburg, 1895.
- (b) *Ganj-nāma*, with its full title گنج نامه در حل لغات شاهنامه in Persian, by علی المکی ابن طیفور البسطامی, completed in 1079/1668 (EIO No. 891).
- (c) Professor C. E. Wilson's *Contribution to the Lexicography of the Shāhnāma*, published in parts in the magazine, *Islamic Culture*, Hyderabad (Deccan).

(4) Abridgements :

- (i) Selections from the *Shāhnāma* made by the poet Mas'ūd-e-Sa'd-e-Salmān, who died in 525/1131 (EIO No. 882).
- (ii) *Muntakhab-e-Shāhnāma*, by Tawakkul Beg, see Vol. IV (B.U.L.) above. This is an abridgement of the poem and consists of extracts from it, connected by a prose narrative. It was translated into English by J. Atkinson under the title of *The Shāhnāma of Firdausi*, London, 1832.
- (iii) *Shāhnāma-e-Bakhtāwar Khānī*. See Vol. XXXVIII (B. U.L.) below.

--Although the *Shāhnāma* has been printed and lithographed in various editions both in the East and the West, it is a pity that there does not exist any edition which may be regarded as absolutely correct and thoroughly scientific. There are many old and reliable MSS., carefully preserved in public and private libraries in Europe, America, Persia, Central Asia, Afghanistan, and India, and a mass of valuable information regarding ancient Iran is being daily made available by modern historical, archaeological, and philological research. Until a standard edition of the *Shāhnāma*, based entirely on the above materials, is prepared and published on the lines of the excellent edition of its great Indian rival, the *Mahābhārata**, it is in my opinion impossible to obtain a satisfactory solution of many important problems that hinge on the internal evidence of the poem and of those that are inseparably connected not only with the life-history of the poet and the poem, but with the political, religious, and social life of pre-Islamic Persia and also with the whole range of poetical, especially epic literature of post-Islamic Iran.

III. Yūsuf Zulaykhā.

This romantic poem is generally regarded by a number of Eastern and Western scholars (such as Luṭf 'Alī Beg *Āzar*¹, Reżā Qulī *Hidāyat*², Āqā-e-Homā'i³, Dr. Reżā Zāda *Shafaq*⁴, Dr. Nöldeke⁵, Dr. Ethé⁶, Prof. Browne⁷, Dr. Nicholson⁸, Dr.

*This gigantic project launched at an estimated cost of Rs. 600,000 (p. 254, *Annals* of the BORI, vol. xv, 1933-34), by the Bhandarkar Oriental Research Institute, Poona, in 1919, is being admirably carried into execution by the great Sanskrit scholar, Dr. V. S. Sukthankar, M.A., Ph. D., whose recent edition, the first critical and scientific edition of the *Ādiparvan*, Poona, 1933, so highly spoken of by no less an Orientalist than Dr. Winternitz, in his masterly review of it (*Annals* of the BORI, quoted above), has justly earned him a world-wide reputation in the domain of critical Sanskrit scholarship.

1 *Ātashkāda*, p. 97, Bombay ed., 1299/1881-82.

2 *Majma'u'l-Fuṣṣāḥā*, p. 383, Pers. ed.

3 *Firdawsī-nāma-e-Mehr*, p. 541.

4 *Ibid.*, p. 587.

5 Prof. Bogdanov's trans., in the *Journal of the Cama Institute*, No. 6, p. 48, Bom., 1925.

6 Browne's *Lit. Hist. Pers.* ii, p. 141.

7 *Ibid.*

8 *Firdausi Supplement* (p. 6) of *The Near East and India* of 18th October, 1934.

Levy', and M. Ivanow²) as a genuine composition of Firdawsī, written by him about the year 385 or 386/995-96, or between 400/1009-10 and 411/1020-21, and dedicated to "one of the princes of the House of Buwayh, Bahā'u'd-Dawla, or his son Sulṭānu'd-Dawla, who succeeded him in A.H. 1012, as Nöldeke thinks; Majdu'd-Dawla Abū Ṭālib Rustam, as Ethé seems to believe."³ Dr. Ethé made a special study of the poem, and the results of it were published in the *Acts of the Seventh International Congress of Orientalists*, Semitic Section, Vienna, 1899. He also published a critical edition of a portion of it in the *Anecdota Oxoniensa*, Aryan Series II. Schlechta Wsseherd translated the poem into German, Wien, 1889. It was lithographed in India (several times) and in Persia (Dāru'l-Funūn-e-Tehrān, 1299/1881-82). This generally accepted view has found its way even into the inscription⁴ on the grave-stone of the poet in the *Ārāmghāh* recently erected by the Persian nation on the occasion of the poet's millenary.

The fact is that the poem has nothing to do with the author of the *Shāhnāma*. Dr. Rezā Zāda *Shafaq* in the remarks made at the beginning of his article یوسف و زلیخای فردوسی, which he contributed to the *Firdawst-nāma-e-Mehr* (pp. 587-592) observes:

دانشمندان در مقایسه یوسف و زلیخای فردوسی با شاهنامه ملاحظات عقاید گوناگون اظهار نموده حتی بعضیا در انتساب آن بفردوسی اظهار تردید کرده اند

But he does not state who these بعضیا are, or on what grounds they have denied the connexion of the poem with Firdawsī.

1 *Firdausi Supplement of The Near East and India* of 18th October, 1934, p. 4.

2 IvASSB No. 425.

3 Browne's *Lit. Hist. Pers.* ii, p. 141.

این مکان نظر به بعضی قرائن و امارات بطن قوی مدفن حکیم ابوالقاسم فردوسی ناظم و کتاب شاهنامه و داستان یوسف و زلیخاست که در نیمه اول ماه چهارم هجری در قریه قاز واقع در جنوب غربی طوس ولادت و ظاهراً در چهار صد و یازده یا چهار صد و شانزده قری در طوس وفات یافته و چون جبل و غوغای عوام مانع شد که او را در قبرستان بجا بیاورند در این مکان که باغ شخصی او بوده است مدفون گردیده - سالنامه پارس صفحه ۵۵

Whatever these arguments or grounds may be, they cannot be stronger than those advanced by Professor Maḥmūd Khān Shērānī, in an Urdu article contributed by him to the *Urdu* of Aurangabad for April, 1922. With characteristic patience he has made a diligent search for external and internal evidence on the question and has been forced to the conclusion that the two poems, *Shāhnāma* and *Yūsuf Zulaykhā*, were written by *two* different poets, who belonged to *two* different periods and lived in *two* different countries. He has advanced eleven strong arguments in support of this view. According to him *Yūsuf Zulaykhā* was composed in the first half of the sixth century of the Hijrī era, i.e., more than a century after the death of Firdawsī, and somewhere in Trans-Oxiana.

IV. Other Poems. For Firdawsī's other fragmentary poems, such as *Ghazaliyyat*, *Rubā'īyyat*, *Muqatṭe'at*, and *Qaṣā'id*, collected with diligent care from a number of *taghīras* by Dr. Ethé, see his articles *Firdausi als Lyriker* in the *Munch. Sitzungsberichte* for 1872 (pp. 275-304) and 1873 (pp. 623-653).

V. Satire. Regarding the famous or infamous *Satire*, it is enough, I think, to point out that Nizāmī-e-'Arūzī-e-Samarqandī, the oldest Persian writer who has written about it, says: "Firdawsī wrote a satire of a hundred couplets on Sulṭān Maḥmūd in the Preface, and read it to Shahriyār saying, 'I will dedicate this book to you instead of to Sulṭān Maḥmūd, for this book deals with the legends and deeds of your forbears'.Shahriyār treated him with honour.....and said, 'O Master.....let the *Shāhnāma* stand in his (Maḥmūd's) name, and give me the satire which you have written on him, that I may expunge it, and give you some little recompense'.And next day he sent Firdawsī 100,000 *dirhams*, saying, 'I buy each couplet at a thousand *dirhams*, give me those hundred couplets, and be reconciled to Maḥmūd.' So Firdawsī sent these hundred verses, and he ordered them to be expunged; and Firdawsī also destroyed his rough copy of them, so that this satire was

done away with and only these six verses of it remained.”¹ In a footnote² Professor Browne remarks: “This is a remarkable statement, and if true, would involve the assumption that the well-known satire, as we have it, is spurious.” Again, Dr. Nicholson, one of the profoundest living Persian and Arabic scholars, observes: “The text (of the satire) as we have it runs to a hundred verses; much of it has been proved, I think, to be a cento pieced together from verses which occur in different parts of the *Shāh-nāmā*.”³ The soundest Indian critic of Firdawsī and his *Shāhnāma*, Prof. Maḥmūd Khān Shērānī, after fully going into the whole question, has thoroughly exposed the spurious nature of the satire in his contribution to the magazine *Urdu*. It may be mentioned here that the number of verses of the so-called ‘satire’ varies in different books and MSS. from six to a hundred and sixty!

This MS. corresponds to Xa, 20, of Ban. Cat., p. 268.

Other copies of the *Shāhnāma*: MSS. of the poem are innumerable. Every good collection of Persian MSS. contains as a rule a copy or two. *Ind. Libr.* PrWM No. 18, three magnificent illustrated copies; BBRAS pp. 10-11; MF pp. 152-53, Nos. 90-95; BORI No. 117; BISM Nos. 6-8; Bh Nos. 276-77; Bk Nos. 1-9; Spr pp. 405-07; IvASB Nos. 421-22. *For. Libr.* EIO Nos. 860-92; 2858, 2859, 2992; Br Nos. 196-99; EB Nos. 493-503; R pp. 533-39; RS Nos. 195-99, 263; Pr pp. 732 sq; Aum p. 6.

S 8·1×5·9, 6·4×4. No *jadwals*. LL 15 to 17. *Ind Nast.* Or. pap. Headings in red. Wormeaten with holes and lacunae. Some margins repaired. Cond. fair.

Volume XXXVII (B. U. L.).

SHĀHNĀMA (شاهنامه).

Another portion of Firdawsī's *Shāhnāma*, from the battle of Yāzdahrukḥ, fought for avenging the murder of Siyāwush,

1 Browne's Revised Transl. of the *Chahār Maqāla*, p. 57.

2 Ibid.

3 *Firdausi Supplement* (p. 6) to *The Near East and India* of 18th October, 1934.

to Bèzan's coming to Kay-Khusraw with Gustaham. The MS. corresponds to Xa, 21, of Ban. Cat., p. 268. It ends with the praise of Sultān Maḥmūd. The last folio is cut in two horizontally, one part being pasted on to a piece of blank paper.

Begins: آغاز داستان یازده رخ الخ
جو از کار سوسن پرداختم * ز کودرز و پیران سخن ساختم

For Firdawsi, his works, and other copies of the *Shāhnāma* see the preceding number.

S 8.7×5, 6.5×3.7. No *jadwals*. LL 15 to a page, four hemistichs to a line. Headings in red. Ind. Nast. Or. pap. Some pages have lacunae and holes made by worms. Cond. fair.

Volume XXXVIII (B. U. L.).

“SHĀHNĀMA-E-BAKHT-
ĀWAR KHĀNĪ” (شاهنامه بختاورخانی).

This is an incomplete abridged prose version of Firdawsi's *Shāhnāma*, made by Bahādur 'Alī, son of Ilāhverdī Khān 'Ālamgīr Shāhī. It is called *Shāhnāma-e-Bakhtāvar Khānī* by Rieu (iii, p. 1037b), but that title is not found in this MS. in the prefatory remarks. According to مآثر الامرا this Ilāhverdī Khān died in 1079/1668-69. On fol. 39, which begins with: *رسده منبعه حضرت نبوت خاتم الانبیا*, the author, who calls himself بهادر علی ولد اله وردی خان عالمگیر شاهی عرف جعفر ابن اله وردی خان کلان قوم سلجوق, says:

چون بعضی اوقات حیات عاریتی بمطالعه کتاب شاهنامه فردوسی صرف می شد بقدر دریافت بر نوادر معانی و مطالب آن اطلاع حاصل می گشت بخاطر گذشت اگر عرایض مضامین و لغاوی آنرا بزیور مشور آراسته در حل اختصار و ایجاز جلوه گر ساخته آید شاید - چنانکه بعنایت الهی در سال بیست و پنجم از جلوس میمنت مانوس حضرت آسمان جاه پادشاه حق آگاهابو المظفر محی الدین محمد اورنگ زیب بهادر عالم گیر پادشاه غازی

خلد الله تعالى ملکه و دام دولته شاهد آن اندیشه از پرده قوه روی جلوه
کری برمنصه فعل نهاد و اختصار کتاب شاهنامه در لباس اثر اتفاق افتاد
و بعبارتی بی تکلف و آسان مشتمل بر چهل و شش داستان الخ

On comparing this work with the منتخب شاهنامه of Tawakkul Beg [vide Vol. IV (B.U.L.) above], I find that this is but a clever copy of it with very immaterial alterations, and with the original verses of Firdawsī quoted in the منتخب شاهنامه omitted altogether.

It corresponds to No. Xa, 22, of Banaji's Catal., p. 269. It is defective both at the beginning and at the end.

Begins: پنهان میداشت چون نامه افراسیاب معه سپر و خلعت نزد

Ends: شکر خدا که شب شد من از دست او خلاص شدم

The MS. is undated and unfolioed.

Other copies: *For. Libr.* R iii p. 1037b.

S 8.6×5.2, 6.3×3.4. No *jadwals*. LL 17. Ind. *Nast.* Headings of sections in red. Or. pap. Wormeaten, but repaired. In some places the text is damaged by lacunae. Cond. fair.

Volume XXXIX (B. U. L.).

SOHRĀB-NĀMA (سهراب نامه).

An incomplete copy of the episode of Sohrāb and Rustam from the *Shāhnāma*, from its commencement to the birth of Farāmurz, son of Rustam. It corresponds to Xa, 23, of Ban. Cat., p. 269.

For Firdawsī and his works see Vol. XXXVI (B.U.L.) above. The MS. begins:

کنون رزم سهراب ورستم شنو ۵ دیگرها (دگرها) شنیدستی این هم شنو

S 9×5, 6.7×3.5. *Jadwals* of double red lines. LL 17. Ind. *Nast.* Headings in red. Or. pap. Some margins repaired. Wormeaten. Cond. fair.

Volume XL (B.U.L.).

TĀJ-NĀMA-E-NAWSHER-
WĀN-E-‘ĀDIL (تاج نامه نوشیروان عادل).

This is a small composite MS., corresponding to Xa, 24, of Ban. Cat., p. 269. One portion of it contains what is called in Banaji's Cat., تاج نامه نوشیروان, and which begins with:

یکی پادشه بود نوشیروان * جهاندار و یدار و نوشه روان

It extends over 11 folios. The other portion does not contain "a portion of the History of Iskandar", as stated in the label affixed to the MS. It is part of a poem on moral precepts written in the metre مَقْصُور or مَحْذُوف, the same as that of Nizāmī's *Khusraw wa Shirin*, in which the writer, who is evidently some Zoroastrian scholar (Cf. the Pahlawi heading and l. 3, on fol. 22: رسیده است و مرا بهدا * بد آنجا بجا اردای و پراف), draws upon his knowledge of Alexander and Nawsherwān to illustrate his moral precepts. This second portion of the MS. begins on fol. 11b with:

شنیدستم که اسکندر که مرگ * بدانکاهی که ماند از عمر بی برک

and goes up to the end on fol. 22.

The MS. does not bear any date of transcription.

Ff. 22. S 4.7×4, 3.3×2.6. No *jadwals*. LL 11. Ind. *Nast.* Or. pap. Damaged by worms and portions of pages completely destroyed. Cond. not good.

Volume XLI (B.U.L.).

IKHTIṢĀRU-KANZIL-LU-
GHATIL-‘ARABIYYA (اختصار کنز اللغة العربیه).

An Arabic-Latin Thesaurus, abridged from the original of A. Giggeo (published in 1632, as stated in Banaji's Cat., Xa, 25,), by Father Amato Chezaud, S. J. The words here are not arranged according to the alphabetical order of the ماده or root, as is generally done in Arabic lexicons, but they are grouped together, each group being arranged in the alphabetical

order of the first two letters of each word forming it. For example, the derivatives of دب , دك , دج , دك , دلق , etc., are all grouped together under دل.

Begins : Candido Lactri admonitio.

Letter ا , ا , ا heuo.

Dated (as stated in Banaji's Cat., Xa, 25,) Aleppo, 1638.

Fl. 1053. 37·8×5·7, 5·9×3·6. No *jadwals*. LL 21. *Naskh* and Latin. Strong paper, with watermarked lines. Back of the MS. perforated by worms.

Volume XLII (B. U. L.).

TUḤFATU'L-AḤRĀR (تحفة الاحرار) .

The well-known poem of Jāmī written as a parallel to Amīr Khusraw's مطلع الانوار , which itself is a parallel to Nizāmī's مخزن الاسرار . It corresponds to Xa, 26, Ban. Cat. For sources of the life etc. of Jāmī, see MŚ. Vol. No. 1 (1) (Govt. Coll.) above. This is a defective MS.; a couple of pages at the beginning are missing.

Begins :

بی کہ ز پی سین بودش زین خطاب * چون سر پستانست زام الکتاب

The poem was composed in 886/1481. It was lithographed several times in India; and was edited by Falconer, Lond., 1848. A commentary in Persian by Muḥammad Ghulawī was published at Lahore in 1302/1884-85. An interlinear Urdu translation by Jān Muḥammad Chawhān was also published at Lahore in 1928. The MS. bears no date of transcription.

Other copies : *Ind. Libr.* JMB p. 350, No. 2081 ; MF p. 187, No. 21 ; BISM No. 27 ; Asaf p. 1476, No. 180 ; IvASB Nos. 612 (19) ; 613, 614, 616-618 ; Bh 341, 342, 349 ; Bk 180, 182-83, 188-90. *For. Libr.* TM No. 325 ; EIO Nos. 1300 (4), 1317, 1318, 1330-37 ; EB Nos. 894-901, 933-939 ; R pp. 645-648 ; Aum 31 ; Pr Nos. 876-877, 883, 884.

37·7×4·5, 4·8×2·6. No *jadwals*. LL 15, *Nast.* Headings in red. Or. pap. Somewhat wormeaten. Cond. good.

Zoroastrian Literature.

Volume XLIII (B. U. L.).

AFIRĪN-E-SHASH GAHANBĀR (آفرین شش گهبار).

This small MS. is in the Pazand language, with a few Avesta formulae, all written in Persian (Semitic) characters in black and red. Its subject is the Prayers connected with the Six Gahanbārs (or Gāhanbārs), i.e., the six periods of the year in which, according to the cosmogeny of ancient Persians, Almighty God created the world. For a description of its ritual etc., see *Darab Hormazyar's Rivāyat* by M. R. Unvala, vol. i, pp. 357 et seq., and pp. 426 et seq. See also *The Persian Rivāyats of Hormazyar Framarz and Others, Their Version and Notes*, by B. N. Dhabhar, Bombay, 1932, p. 313. It corresponds to X, 2, Ban. Cat., p. 266.

Begins: آفرین گهبار با معنی می نویسم هما زور هما اشوید همکرفه
با همه اشو باد یعنی در ثواب همه اشو هم شریک باد

For other copies see MFS p. 4 and MRD pp. 21, 24, 110, 113, etc.

Fl. 8. S 9.5×7.5, 7×5.5. No *jādvals*. LL 17. Ind. Nast. Or. pap. Writing black and red. Margins repaired. Cond. good.

Volume XLIV (B. U. L.).

RISĀLA DAR BĀB-E-PARHĒZ-E-NASĀ (رساله در باب پرهیز نسا).

and

AFIRINGĀN-E-RAPITWĀN (افرینگان رپتوان).

This volume, corresponding to X, 3, of Ban. Cat., p. 266, contains the following two small MSS.:

(1) *Risala dar Bab-e-Parhez-e-Nasa*, i.e., "Treatise about removing a dead body or dead matter to a *dakhma* and the

disposal of it there". It is in Persian and begins as follows :

نسائی که در دخمه پرهیز کنند چون پرهیزند نسا سالار جامه دخمه پیوشد

Concerning the *nasā* and all about it, see Dhabhar's *Persian Rivayats etc.*, Bombay, 1932.

(2) The other MS. is the *Afiringān-e-Rapithwān* written in Pazand characters. Concerning these Afiringāns also, see Dhabhar's excellent *Persian Rivayats*.

For other copies see MFS p. 3 and MRD pp. 23, 24, 134.

Ff. 5. 8 8·8×5·2, 7·5×4. No *jadwals*. LL 21-22. Ind. *Nast.* and Pazand. Or. pap. Margins repaired. Somewhat wormeaten. Cond. fair.

Volume XLV (B. U. L.).

DU'Ā-E-NIKĀH (دعای نکاح).

This small MS., corresponding to X, 4, of Ban. Cat., p. 266, contains Prayers to be recited when marriage ceremonies are performed. It is in Pazand (Persian), Avesta, and Sanskrit characters. It is incomplete.

Begins: اشهی آموخشنو دارید به ورزشته سزاوار ید منشی

For other copies see MFS pp. 4, 5; and MRD pp. 110, 32, 48, 58.

Ff. 5. 8 7·5×4·5, 5·8×3. No *jadwals*. LL 15. Ind. *Nast.*, Avesta, and Sanskrit. Or. pap. Margins repaired. Slightly wormeaten. Cond. good.

Volume XLVI (B. U. L.).

MAJMU'Ā (مجموعه).

This is a composite MS. corresponding to Xa, 8, of Ban. Cat., p. 266, and consisting of the following eleven smaller MSS.:

1. Ff. 1-10. *Qiṣṣa-e-Dukhtar-e-Mobad ba Khirs Dādan* (قصه دختر موبد به خرس دادن).

A short Persian poem in *Hazaj* hexameter, narrating the story of a Mobad, who being tired of having waited long for

a suitor for his daughter, determines one day to marry her even to a bear, if he comes along to espouse her. The next day a bear actually comes up to him, and he gives her away to him in marriage. The brute takes her to his residence in distant woods. At the end of a year the father becomes anxious to see his daughter and starts in quest of her. On his way to her abode, he sees some strange and marvellous things. At last he meets her and is delighted to learn from her that she is quite happy in the company of her husband, who turns out to be a good religious *man*, well-versed in the religious lore of the Zoroastrians. He is further delighted to learn from his son-in-law the moral significance of the strange sights he had seen on his way to him. The story was originally in prose (see fol. 10). It is stated that the incident had actually taken place in the days of king Nawsherwān.

Begins: حدیثی گویم از لطف جاندار * کنم بر مردمان یک قصه اظهار

2. Ff. 10-12. *Pursish-e-Zartusht*
ba Nekī Kārḥā (پرسش زرتشت به نیکی کارها).

Another short Persian poem in the *Mutaqārib* metre, containing some questions which were put by Zoroaster to God and the answers given by Him.

Begins: دگر بار زرتشت پرسش گرفت * بماند اندر آن پاسخ دین شکفت

3. Ff. 12-21a, *Bayān-e-Farziy-yāt Guzārdan* (بیان فرضیات گذاردن).

Another Persian poem in *Hazaj* hexameter, based on a Pazand original and dealing with the observance of Positive duties in Zoroastrianism.

Begins: بنام مهر ایزد این بگویم * براه دین یزدانی به بوم

4. Ff. 21b-23a. *Qiṣṣa-e-Darwesh*
wa Ganj-e-Zar (قصه درویش و گنج زر).

Another Persian poem in the same *Hazaj* hexameter, consisting of 29 couplets and narrating the story of a beggar,

who came by a Treasure and lost it on account of procrastination.

Begins: شنیدم بود درویشی بجائی • که نان پاره بچیدی هر سرائی

5. Ff. 23b-25b. *Rewāyat-e-Barzū* (روایت برزو).

A prose fragment in Persian from the *Rewāyat* of Dastur Barzū Kāmdīn, consisting of a few questions on religious matters and answers to them. Regarding this Barzū, see Dhabhar's *Persian Riwāyats*, p. 610.

Begins: پرسش اگر کسی کوید همان دوده

6. Ff. 26-53b. *Zartusht-nāma* (زرتشت نامه).

No title is given here, but in Banaji's Catalogue it is called *Zartusht-nāma*. This poem written in *Ḥazaj* hexameter is different from the one noticed below (Vol. LIII) and bearing the same title, but composed in the *Mutaqārib* metre attributed by Rieu and Ethé to Zartusht bin Bahrām bin Pazdū. The same person is the author of this poem also. His name occurs here in the second couplet as follows :

کنون زرتشت بن بهرام پژدو • یاور شرح حال این قصه برکو

Begins: بنام ایزدان کیهان • کردم روان بر دین عنوان

Its original model was probably in prose, for in the third couplet it is stated :

چو سوی نظم این بشتاقم من • بنسخه در بدینسان یاقم من

On ff. 36b, 37, and 38, it is stated that when the religion of Zoroaster spread far and wide and its fame reached the ears of an Indian sage, named Changaranghāch (چنگرنکهاچه), he became much disturbed in mind and wrote a strong letter to the Persian king, Shāh Gushtāsp, denouncing the new religion. Subsequently he was invited to the Persian court, where his conversion to Zoroastrianism took place. From this it follows that what is generally known as *Changaranghāch*-

nāma and separately named in Banaji's Catalogue and also in MFS (p. xxiii) and in EB No. 1951, is not a separate compilation, but part and parcel of this poem. Cf. the following lines (ff. 36b-38):

بهر کشور ازین دین آکهی شد • که در ایران روان دین بهی شد
 سوی هندوستان شد آکهی زین • که در ایران کسی آورد نو دین
 بهندستان حکیمی بود خواجه • که اورا نام بود چنکرنگاچه

 یکی نامه بسوی شاه کشتاسپ • نوشت و یاد کرد از کار جاماسپ

After this some space for the heading is left blank, which is followed by the abovementioned *letter*, which begins as follows:

سر نامه بنام پاک یزدان • که از بر پای دارد چرخ کردان

This very couplet is given as the opening couplet of the *چنکرنگاچه نامه* noticed in EB No. 1951.

7. Ff. 37b-53b. *Changharanghāch-nāma* (چنکرنگاچه نامه).

See No. (6) above. *Other copies*: MFS p. xxiii No. 7; Cama pp. 150 and 175; MRD p. 34. A Gujarati translation is mentioned in the same catalogue on pp. 138, 140.

8. Ff. 54-65b. A prose fragment (imperfect both at the beginning and the end) of the Pazand version of the *Bundehesh*, in modern Persian characters.

Begins: روشنی ماه پالود

9. Ff. 65b-68. A prose fragment from a Persian *Riwāyat* in Persian characters, beginning with:

اندر دین به پیداست که زرتشت از اورمزد پرسید

10. Ff. 68b-71b. A prose fragment from a Pahlawi *Riwāyat* about *Nasā*, in Pahlawi characters.

11. Ff. 72-73. *Pursish-e-Nawsherwān* { پرسش نوشیروان از }
az Mobadān dar Pand wa Naṣīhat { موبدان در پند و نصیحت }

An incomplete poem about Nawsherwān's asking the Mobads to give him counsel and advice.

Begins: سخنگوی روای (راوی) فرخ نژاد * درین پندنامه چنین کرد یاد

On f. 74 there are a few stray couplets with the name of their writer, viz., رن جی ولد موسک جی .

Ff. 74. S 5.1×5, 3.5×3.5. No *jadwals*. LL 10 to 11. Ind. *Nast.* and *Pahlawī*. Or. pap. Wormeaten. Cond. fair.

Volume XLVII (B. U. L.).

QIṢṢA-E-SANJĀN (قصهٔ سنجان).

This is the well-known traditional story in Persian verse (about 864 lines) of the Flight of the ancestors of the Indian Parsis from Persia after its conquest by the Arabs, their adventures in the mountainous districts of Iran, their arrival in India, and their final settlement, as refugees, at Sanjan in 992 Vikram Samvat=936 A.C., when the country was ruled over by Jādī Rānā, i.e., Vajjadadēva, one of the kind-hearted and tolerant Silhāra rulers of Thana. The poem itself, characterised by Professor Hodivālā as "indispensable to all students of the early history of Indian Parsis", was completed on the day Khordād in the month of Farwardīn, in the year 969 A.Y./1600 A.C., by Bahman s/o Kaykōbād s/o Ormazdyār Sanjānī, who belonged to a learned family of the Zoroastrian priests of Nawsari, which has produced a number of Parsi scholars of repute. Cf. the following lines on ff. 64-66:

من آن مسکین که بهمن هست نامم * بنوساری بود رخت و مقام
 دگر میدان که باهم کیقبادست * دلش در یاد ایران شاه شادست
 پدر بودش که اورمز دیار دستور * مقامش در کروثمان باد پر نور

لقب سنجانش دانی تو ای یار * بهر دانش شده سنجیده درکار
 نه و شصت و زنهصد یزدجردی * سنه کاین قصه شد خامه نوردی
 بفروردین مه و در روز خرداد * شد این آیات آخر از ره داد

For a critical study of the question about the date of arrival of the Parsis, a conclusive identification of the Jādī Rānā with Vajjadadeva, the Silhāra King, and an estimate of the general historical value of the "Story", see Professor Hodivala's Paper entitled *Jadi Rana and the Kissah-i-Sanjān*, read before the BBRAS in 1913 and published in his *Studies in Parsi History* in 1920. An English translation of the *Qiṣṣa* by Lieut. E. B. Eastwick, made at the suggestion of Dr. Wilson, was published in the first volume of JBBRAS, Bombay, 1844, pp. 167-191. This English translation was made from an incorrect MS. It could not, therefore, be free from errors. A more correct version in Gujarati was published by Dastur F. A. Rabadi in 1831. Another rendering of the "Story" by the able historian, Professor Hodivala, in which he has "attempted to adhere as closely to the text as the genius of the two languages and the frequent "obscurity and other defects of Bahman's style would permit", will be found on pp. 94-117 of his abovementioned *Studies in Parsi History*.

Regarding the fictitious character of this legend, see Mr. J. D. Nadersha's learned articles contributed to the *Journal of the Iranian Association*, Bombay, 1917-1918. His candid opinion, expressed, as he says, "regardless of anybody's frown or favour" is as follows: "Not a single *reliable history* has been "written of the Zoroastrian community after the extermination "of the Sassanian Empire. *In the absence of such a history the "Parsis believe, without ascertaining the truth, a kissah (legend) "written three centuries ago, as a history of their advent to and "settlement in India, but by our present historical knowledge "derived from other sources, we find this kissah (legend) to be wholly fictitious.*" (The italics are his. See p. 346 of the *Journal of the Iranian Association* for December, 1917.)

Begins: بنام ایزد دانای سبحان * بهردم می سرایم نکته از جان

Prof. Rehatsek, while describing the copy in the Mulla Firuz Library (MF VII, 108), observes that "the language here used does not contain a single Arabic word, and is rather old-fashioned." If he refers to the same work as the MS. under notice, the above statement may be taken for what it is worth. As a matter of fact the poem does contain a number of Arabic words, the seven lines quoted above alone containing no less than eleven. This MS. corresponds to X, 9, of Ban. Cat., p. 266. Dated the day Bahrām in the month of Khordād, 1112 A.Y./1742-43.

Copied by Nawsherwān s/o Behdīn Manekjī s/o Edaljī.

Other copies : *Ind. Libr.* MF p. 137, No. 108 ; MRD p. 28. *For. Libr.* R Br p. 129 ; EIO No. 2824. .

Pp. 67. S 8×4·8, 7×3·5. No *jadwals*. LL 13. *Ind. Nast.* Or. pap. Wormeaten. Cond. fair.

Volume XLVIII (B. U. L.).

MAJMU'Ā (مجموعه) .

This composite MS., corresponding to Xa, 11, in Ban. Cat., p. 266, contains the following :

1. Ff. 1-4. *Nazmhā dar Šifat-e-Jāmāsp Welāyatī* (نظم‌ها در صفت جاماسپ ولایتی).

Poems composed by Andhārū Kershāsp Jāmāsp in praise of Dastur Jāmāsp Welāyatī, who came to India and settled at Surat (il. 15, 16).

Begins: بنام ایزد بخشاینده الخ این نظم‌ها از زبان اردهارو کرشاسپ
جاماسپ الخ بنامی خدا ایزدی ره‌نما * ز قدرت پیا کرد کیتی سما

2. Ff. 5-9. *Pursish az Haqiqat-hā-e-Dīn wa Dunyā* (پرسش از حقیقتهای دین و دنیا).

Some questions in Persian prose on religious matters, requiring answers.

Begins: پرسش بر بالای آسمان تا آخر آسمان بالا چه چیز است

Ends: این حقیقتها را جواب بفرمایند

3. Ff. 10-11. *Abyāt-e-Du'āhā az bahr-e-Neknāmī-e-Jijī Bhā'ī* { ایات دعاها از بهر نیک نامی }
 { جی جی بهائی }

Some Persian couplets in praise of Jijī Bhā'ī, composed by Kershāsp, whose name occurs in the last couplet.

Begins like 1 above with: بنامی خدا ایزد رهنا

4. Ff. 11-15. *Ṣifat-e-Sī wa Seh Firishta* (صفت سی و سه فرشته).

Some Persian couplets written in praise of 33 angels, by the same Kershāsp, who says on fol. 15, line 12, that he has composed 151 poetical pieces : صد و پنجاه یک نظم برداختم من.

Begins: ذکر از ذکر نظم ما تو بشنو * که تا شادی کنی پس تو بمینو

The MS. ends with a few lines in Gujarati characters.

Ff. 11. S 8.3×4.8, 7.1×3.5. No *jadwals*. LL 19 to 2 Ind. *Nast.* Or. pap. Edges repaired. Wormeaten. Cond. fair.

Volume XLIX (B.U.L.).

PATET-E-IRĀNĪ (پتیت ایرانی).

This is an incomplete MS. of the *Patet*, i.e., 'Penitence Prayers', in the Pazand language, but written in Persian characters. It corresponds to X, 13, of Ban. Cat., p. 267.

Begins: هرچم آوایست میند اُم

About 23 lines at the beginning are missing. The opening words here are found in line 7, fol. 2, of the next copy. On fol.

7 a few questions, the same as those mentioned in Vol. XLVIII, (2), above. Concerning the *Patet* see Dhabhar's *Persian Riwā-yats*.

Other copies: *Ind. Libr.* B.U.L. Vol. L; MFS p. 33.

Ft. 7. S 9·7×5·7, 7·6×3·7. No *jadwals*. LL 15. *Ind. Nast.* Or. pap. Some margins repaired. Cond. good.

Volume L (B. U. L.).

PATET-E-ĪRĀNĪ (پتیت ایرانی).

This is a complete copy of *Patet-e-Īrānī* ('Penitence Prayers'), in the Pazand language, but written in Persian characters. It corresponds to X, 14, of Ban. Cat., p. 267.

Begins:

اول اتیا اهو ویریو

The *Patet* is followed by a *Munājāt* addressed to Bahrām Izid, beginning with:

ایا ورهram ایزد دادکر * تو دشمن نداری و فیروزکر

Other copies: *Ind. Libr.* B.U.L. Vol. XLIX above, MFS p. 33.

Ft. 7. S 8·9×5·1, 7 or 7·2×3·7. No *jadwals*. LL 15 to 19. *Ind. Nast.* Or. pap. Margins repaired. Slightly wormeaten. Cond. good.

Volume LI (B. U. L.).

RIWĀYAT-E-DĀRĀB (روایت داراب هورمزیار) HORMAZYĀR

This valuable MS., corresponding to X, 15, Ban. Cat., p. 267, and divided into two volumes, is an autograph of the compiler, Dārāb s/o Hormazyār Sanjana. It consists of what are known amongst the Parsis of India as *Riwāyats*, i.e., "writings which include questions and answers on religious subjects, sent to and received from the Dasturs of Persia by the Parsees of India. As Dr. West says: 'the Rivāyats, or collections of "religious traditions,.....contained the replies and information

“collected by some special messenger, who had been sent by
 “some of the chief Parsis in India, to obtain the opinions
 “of the Parsis in Persia regarding certain particulars of re-
 “ligious practice, which were duly specified in writing, or to
 “apply for copies of MSS., which were either unknown or scarce
 “in India. In later times, the contents of these early Rivā-
 “yats were classified, according to the subjects they referred
 “to, and were supplemented by further information and many
 “details of ritual, by influential Parsis in India, who were usual-
 “ly Dasturs. The original Rivāyats are generally called by
 “the names of the messengers, but occasionally by the name of
 “the chief inquirer. But the later classified Rivāyats are known
 “by the names of their compilers.”* The present MS. belongs
 to the class of Classified Rivāyats and is known by the name
 of its compiler. “Of the two Classified Rivāyats—Barzo Kam-
 “din’s and Darab Hormazyar’s—that of Darab’s seems to be a
 “better compilation. Dr. West says of it that it ‘appears to
 “be the most complete and most systematically arranged.’”†
 Although the Persian Rivāyats rank below the Avestā, Pahlawī,
 and Pāzand writings in religious authority, yet their im-
 portance, no doubt, is great. “In some matters, where the
 “Avesta and Pahlawi writings are silent, the Persian Rivayats
 “have referred to new precepts, but the Indian Parsis have not
 “accepted all these. For example, the Rivayats say that *Ni-
 “rang* (consecrated urine) may be drunk, after the removal of
 “the clothes. But the present practice does not accept this
 “precept. To the modern Parsi priests, to eat or drink some-
 “thing when naked is revolting. So, the opinions given in these
 “Rivayats are at times erroneous. But, as Milton says: ‘all
 “opinions, all errors known, read, and collected are of much
 “service and assistance towards the speedy attainment of what
 “is truth.’ From this point of view, we may hold that the
 “Rivayats, though their views may be faulty or erroneous here
 “and there, have their own importance, even from the point
 “of view of their errors, exaggerations, or amplifications. The

* Dr. Mody’s Introduction to *Darab Hormazyar’s Rivayat*, ed. by M. R. Unvala, Bom-
 bay, 1922, p. 2. † Ibid., p. 19.

"Rivayats require to be systematically studied and some of their contents, which refer to beliefs, dogmas, rituals, manners, and customs, require to be examined and compared with those that are referred to in the earlier Avesta, Pahlavi, and Persian writings. A student will have in this Rivayat of Darab Hormazyar sufficient materials to see how far the present practices and beliefs have changed during these last three or four hundred years."*

For the significance of the term Riwāyat (the undoubted Arabic origin of which is, strange to say, disputed by Dr. Modi, who attempts to derive it from the Persian رَوَا, رَوْنَت), the religious importance of these Persian Riwāyats, the various classes, full notices of the principal collections, the pedigree of the compiler of the present Riwāyat, an account of his autographs, a good descriptive note on this very manuscript (pp. 38-41), a comparative study of the various dates mentioned in the eleven different colophons in it, a critical note on other MSS. of Dārāb Hormazyār's *Riwāyat*, etc., the learned Introduction by Dr. Modi to Unvālā's edition of the *Riwāyat* (Bombay, 1922, 2 vols.) is invaluable. So also the scholarly English version of the *Persian Rivayats of Hormazyar Framarz* (the father of Dārāb, our author), with an Introduction and exhaustive Notes, by Ervad B. N. Dhabhar, M.A., published by the K. R. Cama Oriental Institute, Bombay, 1932, is indispensable. A critical study of the *Dates of the Persian Rivayats* will be found on pp. 276-349 of the *Studies in Parsi History*, which embody very important results of the wide and deep historical researches made by the indefatigable Professor S. H. Hodivala, Bombay, 1920.

A lithographed edition of the text of this *Rivayat*, principally based on another autograph copy dated later than this, was published, as stated above, by M. R. Unvala, in 2 Vols., Bombay, 1922. Even a cursory comparison of this lithographed

* Dr. Mody's Introduction to *Darab Hormazyar's Rivayat*, ed. by M. R. Unvala, Bombay, 1922, p. 2.

edition with the MS. reveals great divergence in the arrangement of its chapters and contents. This puzzle has been explained by Dr. Modi (p. 40 of the Introduction to the said edition) as follows: "The list of the dates of the 11 colophons (occurring in our MS.)....will be useful to understand, what I say "below, viz., that the different portions of the old manuscripts "like that of the Bombay University were not written in the "order in which we see the folios now bound together in two "volumes. It appears from the dates that, as referred to above, "the different forms (*juz*) of this B. U. (i.e., Bombay University MS.), are not bound in the order in which they were "written by Dastur Darab Hormuzdyar. The folios 108a to "108b must form the first part."* From a study of the dates given in the colophons of this MS., Dr. Modi concludes that "it appears that Darab took one year 6 months and 9 days to "complete this Manuscript."† For about 15 years, from 1882 to 1898, this MS. remained in the possession of Dr. West, who appended to it, in his own hand, a valuable note and a full and exhaustive list of contents of each volume. The note is reproduced here, but the long list is left out, because its congener is already printed on pp. 59-70 of Dr. Modi's Introduction to Unvala's lithographed edition of the *Riwayat*. Dr. West says, "This *Rivāyat* was obtained for the Bombay Government at "Bharuch by Professor Martin Haug in January 1864, and was "shortly afterwards bound in two volumes. Originally, it must "have contained 556 folios, each 10½ inches high, 8½ inches "wide, and all written 21 lines to the page; but 47 of these "folios were lost before 1864, namely, fols. 35-43, 160, 161, 288-307, 428-441, 535, and 540. The contents of folios 160, 161 "were recovered, in 1893, from another MS. (W.), formerly "belonging to the Rev. Dr. John Wilson of Bombay and now "in the library of the Earl of Crawford at Wigan in Lancashire, which is descended from this MS. and was written in "1761-2 by Noshirwan Bahram of Bharuch. W is also an imperfect MS., as 55 of its folios (corresponding to fols. 65-107 of

* Dr. Mody's Introduction to *Darab Hormasjar's Rivayat*, ed. by M. R. Unvala, Bombay, 1922, p. 40. † *Ibid.* p. 39.

"this MS.) have never been written; but all deficiencies of this "MS. can be supplied from W, except the contents of fols. 535 "and 540 which must have been lost before 1762.

"This MS. itself is probably the *original* compilation of Darab "Hormazyar Framroz Kiyamu-d-din (or Kawamu-d-din) Kai- "Kubad Hamjiyar Padam Sanjanah, and contains eleven colo- "phons written in his name and varying in date from 20th "April to 21st November, 1679, at which latter date the com- "pilation was completed. His names and dates occur on folios "13a8-10, 30a11-15, 34a(centre), 50b(bottom), 78a(bottom), "106b(bottom), 108a5-6, 198b3-4, 484a4-7, 518b5-8, and 550a- "16-18; the dates of which are six years earlier than that of "Darab's supposed original Rivayat at Balsar, mentioned in the "Parsi Prakash, p. 16, n. 3.

"Other copies of Darab's Rivayat exist in the Mulla Firuz "Library, and in that of Dastur Dr. Jāmasp Minochiharji, both "in Bombay; and in some cases the arrangement of the con- "tents varies, as appears from the catalogue of M. F. Library "(Bombay: 1873), pp. 172-178.

"The following is an alphabetical list of the authorities quot- "ed in this Rivayat; with their probable dates, so far as has "been ascertained. But for further particulars, regarding these "dates, and about the Zoroastrian era, formerly used in Iran "and dating from the *death* of Yazdakard in the 20th year of "his reign, see *Grundriss der iranischen Philologie*, vol. ii, pp. "125-127, 121, 122."*

Begins: The first vol. begins with a colloquy between Zoroaster and Ormazd, in Pazand character. The second volume begins with *Gāh-e-Hāvan* in Avesta.

This MS. was commenced on *roz* Khordād, *māh* Meher, 1047 A.Y./11th May, 1678 A.C., and completed, as stated in the colophon, at the end of the second volume, on *roz* Dep Meher, *māh* Farwardīn, 1049 A.Y./21st Nov., 1679, showing that the

* Concerning the dates in this MS. see Dr. Modi's criticism in his Introduction mentioned above.

compiler devoted one year, six months, and nine days to the transcription of it. Of the nine other MSS. of this *Riwāyat*, the one in the Mulla Firuz Library is described at length by Rehatsek (MF pp. 172-78, No. 1).

Other copies: *Ind. Libr.* For the nine MSS. mentioned above see Dr. Modi's Introduction referred to above. See also MRD pp. 37, 50, 123; Cama p. 148.

Ff. vol. i, 1-287; vol. ii, 308-556; 20 folios from the beginning of the second vol. are missing; but a list of their contents is given by Dr. West; ff. 551, 552-554, contain sketches of two iron *gahans* or biers, three sketch-plans of a *Dakhma*, with Gujarati notes. S 10·3 or 4 × 8·9, 7·7 × 5·7. No *jadwals*. LL 21. *Ind. Nast.*, Pahlawi, Pazand, Avesta, and Gujarati. Writing, black and red. Or. pap. Edges of a few folios repaired. A few mutilated folios remounted. Cond. good.

Volume LII (B. U. L.).

RIWĀYAT-E-HAFTĀD WA HASHT (روایت هفتاد و هشت).

It is a complete copy of what is popularly known amongst the Indian Parsis as *Ithoter Riwāyat*, and called in Persian هفتاد و هشت پرسش و پاسخ. It consists of the Answers (given in 1142 A.Y./1773 A.C.) to the 78 questions on religious subjects of practical importance, proposed by the Qadmī leaders of the Parsis of Surat to the priests of Yazd and Kirmān. It is written in Persian prose, with a few verses at the beginning. For an explanation of the term *Riwāyat*, its importance, and its classification, see Introduction to *Dārāb Hormazyār's Riwāyat*, ed. by Ūnvālā, vol. i, Bombay, 1922. After the praise of God and the Prophet Zoroaster, the Dasturs of Yazd and Kirmān send greetings to those of Surat and Broach, particularly to Dastur Dārāb and Dastur Kā'ūs (the Astrologer and father of the famous scholar Mullā Fīrōz), and inform them that their letter containing religious questions had been received and that the latter had been answered. They hope that the answers will be found satisfactory. Then follow the 78 questions with their answers, covering pp. 8-101. On pp. 102 et seq. Dastur Marzabān s/o of Dastur Hoshang of Īrān (the learned priest who

answered the abovementioned questions)* informs the Dasturs and Mobads of India that the *Nawzod* ceremony of Dastūrzāda, i.e., son of Dastur Peshotan s/o Dastur Kā'ūs, was performed on the day *Dīn-Īzīd*, month *Ardī Behesht*, 1141 A.Y.=29th Jumādā II, 1185 A.H. (9th October, 1771 A.C.),=28th Īlūl-e-Rūmī, 2082 Iskandarī, the day being Wednesday.

Begins : سر نامه برنام داورکنم * بدین نام دادار یاورکنم

This *Riwāyat* was translated into Gujarati by K. F. Marzabānjī, Bombay, 1846 A.D.

Our MS. ends on p. 105, where the colophon gives the date of transcription as follows: *Khordād* day, *Ābān* month, 1142 A.Y.=25th Muḥarram, 1187 A.H., Sunday, 2084 Iskandarī=29th Farwardīn-e-Jalālī, 95 (?), Malik Shāhī. The date of this copy is identical with that of MF p. 180, No. 5, viz., *Khordād*, *Ābān*, 1142 A.Y., but the year of the corresponding Hijrī date given by Rehatsek, viz., 25th Muḥarram, 1182, is wrong. It should be 1187 (See Mc Cudden's *Oriental Eras*, p. 70). The date 25th Muḥarram is correct. It corresponds to Sunday (as mentioned in the colophon of our copy), the 18th April, 1773 A.C. The name of the copyist of our MS. is not mentioned in the colophon. The name *فولاد رستم*, given in the last line on p. 2, is that of the *Kātib* or "scribe" of the original letter sent to India. The same name is repeated in the other copy in this Collection noticed below. In MFS, p. xxxix, the name of the "transcriber of the Book" is given as Fūlād bin Rustam. Pages 106 and 107 contain transcriptions in Pahlawī and Persian of the seals and names of Dasturs affixed to the original letter.

The MS. corresponds to X, 15a, Ban. Cat., p. 267.

Other copies: *Ind. Libr.* MF p. 180, No. 5; MFS p. xxxix; MRD p. 25.

Pp. 107. S 8·8×4·7, 6·1×3·3. No *jadwals*. LL 11. *Ind. Nast.* Stray words and expressions in Pahlawī. Or. pap. Headings in red. Slightly wormeaten. Cond. good.

* See MFS p. xxxix.

Volume LIII (B. U. L.).

ZARTUSHT-NĀMA (زرتشت نامه).

and

RIWĀYAT-E-HAFTĀD WA HASHT (روایت هفتاد و هشت).

This is a composite MS. consisting of two Persian books, viz., (1) زرتشت نامه and (2) روایت هفتاد و هشت [برسشر و پاسخ], corresponding to X, 31, and X, 16, of Banaji's Catalogue, p. 267.

(1). ZARTUSHT-NĀMA (زرتشت نامه).

This is also called مولود زرتشت (as in the superscription at the beginning of the poem and also in the colophon on fol. 54). It is a poem in the metre of Firdawsī's *Shāhnāma*, extending over about one thousand and six hundred couplets and dealing with the life and miracles of Zoroaster. From R i, pp. 46, 47, EB No. 1947, and Wilson's "*Parsi Religion*" (Bombay, 1843, pp. 417-427), we learn that the author of this poem was one زرتشت بهرام بن بزدو, who followed an earlier poetical version by Kay Kā'ūs (itself a Persian versified translation of a Life of Zoroaster, originally written in Pahlawī) and completed his poem in 647 A.Y./ 1277-78 A.C. But the lines occurring towards the end of the poem, on which the above information is evidently based, are not to be found in our copy. All that we learn from it is that one Kā'ūs-e-Kay or rather Kay-Kā'ūs (fol. 54b) s/o Kay Khusraw s/o Dārā originally from Ray (fol. 3b), speaking in the first person, says that he was asked by a Mobad to put into Persian verse a certain Pahlawī 'Life of Zoroaster', which he had read with him, that thereafter a Divine messenger (سروش) appeared to him in a dream and pressed him to undertake the work, and that when he related the dream to his father, Kay Khusraw, the latter further pressed him to do it.

Begins: سخن را بنام خدای جهان * باغاز در آشکار و نهان

The work has been noticed with a list of headings by Hyde in his *Hist. religio. vetr. Persa*. Dr. Wilson in his *Parsi Religion*

(Bombay, 1843, pp. 417-427) has given a lengthy review of its contents. At the end of the same volume is appended Eastwick's translation of the whole work (pp. 477-522). See also Anquetil's *Vie de Zoroaster* and *Mujizat-e-Zartushti*, published in Gujarati, by Edalji Dārābjī, Bombay, 1840.

Our copy, as stated in the colophon (fol. 54), was finished on the *Rashn* day, *Bahman* month, 1164 A.Y./1794-95, by Mobad-zāda Tehmūljī s/o Dastur Jīwanjī s/o Dastur Farīdūnjī.

Other copies: *Ind. Libr.* MFS p. xxix; MRD p. 103. *For. Libr.* R i pp. 46 et seq.; EB Nos. 1947-48; R Br p. 127.

Ft. 54. S 7·8×5·5, 5·7×3·5. No *jadwals*. LL 15. Ind. Nast. Europ. pap. Slightly wormeaten. Cond. good. Bound with the next MS.

(2). RIWĀYAT-E-HAFTĀD WA {روایت هفتاد و هشت}
HASHT PURSISH WA PĀSOKH {پرسش و پاسخ}.

Another copy of the work described above No. LII (B.U.L.).

Begins: سر نامہ برنام داور کم * بدین نامہ دادار یاور کم

The date of transcription, as given in the colophon, is *Mīna* day, *Wahman* month, 1163 A.Y./1793-94, and the name of the copyist is the same as that of the above MS., viz., Tehmūljī s/o Dastur Jīwanjī Bharūchī, who wrote it for his own use.

Ft. 56-112. S. 7·9×5·6, 5·5×3. No *jadwals*. LL 13. Ind. Nast. Europ. pap. Headings of questions and answers in red. Cond. good.

Volume LIV (B. U. L.).

RIWĀYAT-E-DĪNĪ (روایت دینی).

It is labelled روایات دینی and treats of sundry matters connected with the Zoroastrian religion. It is written in Persian character and begins with:

حاجت از امشاسفندان خواستن اینکه بزرگی پاکی تن مردم از اورمزد

After the *hājats*, mention is made of the various *amshāspandān* and of the various objects on which they preside. This is followed by an account of the *nosks* of the Avesta and of the *Gahanbār*, etc. It corresponds probably to X, 17, of Banaji's Cat., p. 267.

Pl. 10. S 8.2×6, 7×4.2. No *jadwals*. LL 20-22. Ind. *Nast.* Or. pap. Wormeaten, Cond. good.

Volume LV (B. U. L.).

AḤWĀL-E-ṢABR WA
SHAKĒB-E-ĀDARBĀD (احوال صبر و شکیب آذرباد).

This is a small Persian poem corresponding to X, 18, of Banaji's Cat., p. 267, and begins with:

خداوندا بده کام و مرادم که از لطف بوم من شاد و بیغم

The author's name, Nawsherwān, is mentioned in the last couplet on fol. 4b:

بروز فروردین نوشیروان گفت ز الماس زبان این درها سفت

It narrates the story of the pious آذرباد مهرسند, who remained grateful to God throughout his life and would not possibly think of Him as being the author of Evil. His faith in the goodness of God and his superhuman Patience in trying circumstances and great sufferings remained unshaken even though he was struck with a severe malady, in which his whole body became full of worms, which went on eating into it for seven years. At last he was miraculously cured. Once, we are told, a shepherd fell in love with his wife, and was after her for three years. He wanted to seduce her, but she was miraculously saved. For a full paraphrase in English of these stories, see Dhābhar's *Persian Rewāyats*, Bombay, 1932, p. 281. This Ādarbād, who had the reputation of being a very wise 'dastur', is stated to have flourished in the fourth century of the Christian era and to be the author of *Madegān-e-lak yom*, which 'describes

in detail the peculiar virtues of each day of the Zoroastrian month' (see Karaka's *History of the Parsis*, i, p. 132). According to Dr. Wilson (*Parsi Religion*, p. 13), he was a 'contemporary of Shahpur, the successor of Ardeshir Babegan'. If the 'dastur' is supposed to have flourished in the fourth century A.C., he could not have been a contemporary of the successor of Ardeshir Babegan; for the latter's son and successor, Shahpur, ruled from 241 to 272 A.D. (see Warner and Warner's *Shāhnāma*, vi, p. 294). The monarch who ruled over Persia in the fourth century A.C. was the famous Shahpur-e-Zu'l-Aktāf, who reigned from 309 to 379 A.D. (see Warner and Warner's *Shāhnāma*, vi, p. 321). This Shahpur was descended from Ardeshir in the fourth, or according to the *Shāhnāma*, in the eighth degree. See the abovementioned edition of the *Shāhnāma*.

Pl. 4. S 6×4·2, 4·8×3·2. No *jadwals*. LL 13. Ind. Nast. Or. pap. Cond. good.

Volume LVI (B. U. L.).

ŞAD DAR (BAHR-E-RAMAL) (صد در بحر رمل).

An incomplete and defective copy of a Persian poetical version of the *Şad Dar*, *Naşr*. It is sometimes called *Şad Dar*, *Bahr-e-Ṭawīl*, i.e., "A Hundred Gates" (of the City of Knowledge of the Zoroastrian Religion), or "Chapters in the Long Metre", viz., بحر رمل منمن عذوف یا مکفوف. It is called *ṭawīl* or "long", simply because it is longer than that of the poetical version known as *Şad Dar*, *Naẓm*, which is composed in the *Bahr-e-Mutaqārib*, i.e., the metre of the *Shāhnāma*. The present version was made by two persons, viz., (1) Rustam s/o Isfandiyār, whose name occurs as *takhalluṣ* in the last couplet of every one of the first 16 *dars*, and (2) Behzād s/o Rustam, who completed the remaining portion of the poem (see the next MS.). Between folios numbered 40 and 41, a few folios containing the text of chapters 14, 15, 16, 17, 18, and 19 (portion) are missing. Fol. 17b is blank.

Begins: * این همه شفقت کند یزدان پاک رهنمای *

* بی کمان می باش بر پیغمبرش ای نیک رای *

The date of composition of this work is 973 A.Y./1605 A.C., (see Dr. Dhābhar's *Saddar Nasr and Saddar Bundelesh*, Bombay, 1909, p. vi.). The forty-third is the last *dar* dealt with. It abruptly ends on f. 58 with *دیکر آن ادر خوره و نیز آن ادر کسب*. It corresponds to X, 19, of Banaji's Cat., p. 267.

This MS. bears no date of transcription.

Other copies: *Ind. Libr.* MFS p. xxxii; MRD p. 41.

Ff. 58. S 5·1×5·6, 3·6×3 to 3·5. No *jadwals*. LL 10. to 12. *Ind. Nast.* Or. pap. Blank spaces for headings of sections. Wormeaten. Cond. good.

Volume LVII (B. U. L.).

ŞAD DAR; BAHR-E-ṬAWĪL, { صد در بحر طویل و داستان }
WA DĀSTĀN-E-JANG-E- { جنگ رستم با اسفندیار }
RUSTAM BĀ ISFANDIYĀR

This composite MS. corresponding to X, 20, of Banaji's Cat., p. 267, consists of (1) A portion of *Şad Dar, Baḥr-e-Ṭawīl* (صد در بحر طویل) and (2) A portion of the *Dāstān-e-Jang-e-Rustam bā Isfandiyār* (داستان جنگ رستم با اسفندیار). Both the extracts are defective at the beginning and the end. The first folio is missing. The MS. begins on f. 2 with the following couplet:

کردکار ویزه نور و کردکار کار ساز * کردکار بنده پرور کردکار بی نیاز

After the praise of Almighty God, the author prays that He may sharpen his poetic intellect so as to enable him to versify the book *Şad Dar* (in prose), containing a hundred chapters which deal with *فرضیات* and *بندیات*. They were originally collected by three *Dasturs* from *Zend* and *Pazand* books (fol. 3, lines 4, 5, 8, et seq.). On the same folio, in line 10, the names of the three *Dasturs* are given as follows:

* نام وردست و بزرگ و مید یو ماه اشو *

* باسیاوشان سه دستور چنین پاسخ شنو *

This version was made by (1) Rustam s/o Isfandiyār and (2) Behzād s/o Rustam, in 973 A.Y./1605 A.C. (see Dhābhar's *Ṣad Dar Naṣr*, p. vi). Rustam wrote the first 16 chapters, inserting at the end of each chapter his name, Rustam, by way of *takhalluṣ*, after which he died of snake bite. The remaining portion of the work was composed by Behzād. On fol. 40b, in lines 1 and 2, one reads:

* شانزده در را که گفته رستم اسفندیار *
 * بعد ازان مارش کزیده رفته است ازين ديار *
 * پس نصيب او چنين بودست در ملك جهان *
 * باقياتش گفته است بهزاد رستم تو بدان *

The metre of the poem is رمل منمن محذوف یا مقصور; but the *form* is that of a *maghnawī*, i.e., each couplet has an independent rhyme of its own. The poem extends from f. 2 to f. 52, after which, 8 folios, beginning with:

* چو آب از بر آتش آید بجوش *
 * بهم برهمی سود دست دریغ *
 * همی جست مانند برقی ز تیغ *

and containing an extract from the *Shāhnāma*, which deals with the episode of Rustam and Isfandiyār and is written in a different hand, different ink, and on different paper, have been inserted. Thereafter the poem, *Ṣad Dar*, is continued, with gaps, on 16 folios. Then again the story of Rustam and Isfandiyār is resumed. It covers 8 folios and abruptly comes to an end.

The MS. does not bear any date of transcription.

Other copies: For *Ṣad Dar* see the preceding volume; and for *Shāhnāma*, see Vol. XXXVI (B.U.L.) above.

Ft. 83. 8 5 or 5.2 × 4, 3.8 or 4 × 8 (*Ṣad Dar*), and 4.8 × 4, 3.2 × 2.9 (*Shāhnāma*). No *jadwals*. LL 13 (*Ṣad Dar*) and 11 (of three hemistichs each, in the *Shāhnāma*). Ind. Nast. Or. pap. Wormeaten. Some margins repaired. Cond. good.

Volume LVIII (B. U. L.).

ŞAD DAR NAẒM (صد در نظم).

This is an incomplete and defective copy of a Persian poetical version of *Şad Dar*, i.e., "A Hundred Gates or Chapters", dealing with a hundred religious and moral subjects connected with Zoroastrianism. Three learned Dasturs, named Vardast, Medyomāh, and Syāvakhsh, are said to have written the *Şad Dar Naşr* (in Persian prose), "at the time of the Arab conquest."* Later on two Persian metrical translations of this prose work were made, the one entitled *Şad Dar Naẓm* and the other *Şad Dar Baḥr-e-Ṭawīl*. The former was composed by Irān Shāh s/o Malek Shāh of Kermān, in 864 A.Y./900 A.H./1494-95†; and the latter by two persons, viz., Rustam bin Isfandiyār and Behzād, in 973 A.Y./1605. Our MS. represents the former and begins with:

بنام خداوند ذات و صفات * خداوند فیض و خدای حیات

It seems that portions of at least three different copies are bound together. The first eight folios, the paper and writing of which are quite different from the rest, contain the text from the beginning of the poem to about ten chapters and a half. Folios 9 *et seqq.* are taken from a different copy. The first couplet on fol. 9, viz., *روان مه شاد باشد از بین* * *بکوشند انگاه در راه دین*, is the fourth couplet on fol. 3, showing that about 44 couplets are missing from the beginning of the second copy. The last couplet on fol. 8b, viz., *مگر از میان آخ*, is the seventh couplet on fol. 16b. At the same time couplets from 3 on fol. 9 to the last but one on fol. 10, i.e., 42 couplets in all found in the second copy, are wanting in the first. These missing couplets have a certain historical importance. They give us the name of the author, Irān Shāh (f. 19, line 9), and the date of composition of the poem, 864 A.Y./1494-95 (fol. 19, lines 11-13). Folios

* *Şad Dar Naşr*, edited by Dhābhar, Bombay, 1909, Introd., p. viii.

† The year given in Dhābhar's *Şad Dar*, p. vi, is 1496; but it is not correct. See Professor Hodivala's *Studies in Parsi History*, Bombay, 1920, p. 301. See also R pp. 48-49.

23-36 are again taken from a different copy, of which the remaining folios form a part. The last chapter is the 100th *dar*, but it is incomplete; only a few couplets appear to be wanting. The last folio, of which a part is lost, ends with:

بسی زیر و بالاش بشتافتم * بسا مو بر نکته بشکافتم

Dr. Hyde translated the *Ṣad Dar Nazm* into Latin in his *Historia Religionis Veterum Persarum*, A.C. 1700. For further particulars of the *Ṣad Dar Nazm*, the *Ṣad Dar Baḥr-e-Tawīl*, the *Ṣad Dar Naṣr*, and the *Ṣad Dar Bundeḥish* (in Persian), see Dhābhar's edition of the last two books, Bombay, 1909. This MS. corresponds to X, 21, of Banaji's Cat., p. 267.

Other copies: *Ind. Libr.* MFS p. xxxi; MRD pp. 102, 103.

S 7.9×4.4, 5.5×2.9, LL 16, in the first part; and 8.4×4.8, 5.8×2.7, LL 15, in the second part. No *jadwals*. *Ind. Nast.* Or. pap. A few headings in red; and blank spaces for the rest. A few folios mounted and repaired. Wormeaten. Cond. fair.

Volume LIX (B. U. L.).

ṢAD DAR NAẒM (صد در نظم).

Another incomplete and defective copy of the Persian poetical version of *Ṣad Dar* described above.

Begins: بنام خداوند ذات و صفات * خداوند فیض و خدای حیات

This copy comes down to the end of the 94th *dar*. It corresponds to X, 22, of Banaji's Cat., p. 267.

Other copies: See the preceding volume.

S 7.5×5.8, 5.5×4.6. No *jadwals*. LL 13, three hemistichs to a line. Blank spaces for headings. Or. pap. *Ind. Nast.* Slightly wormeaten. Cond. good.

Volume LX (B. U. L.).

WAṢF-E-AMSHĀSFANDĀN (وصف امشاسفندان).

This composite MS. corresponding to X, 23, of Banaji's Cat., p. 267, contains the following:

1. Ff. 1-2b. *Wasf-e-Amshāsfandān* (وصف امشاسفندان).

This title appears in the last line on fol. 6b, where it is stated: تمام شد کتاب وصف امشاسفندان. This is an incomplete *maghnawī*, in the metre of Firdawsi's *Shāhnāma*, i.e., *mutaqārib* octameter, containing a description and praises of the 33 *amshāspandāns*.

Begins: جو بهمن بهر کس که یاری کند * خرد برش کامکاری کند

This *maghnawī* is probably continued on fol. 6b.

2. Ff. 3-6a. Another fragment of a *maghnawī*, in Hazaj hexameter, beginning with:

اگر حاجت بود آید بکارت * و کر نبود نخواهد بود یارت

It contains the stories of (f. 5), and حکایت (f. 5), and خادم با پادشاه (f. 6a). It is probably continued on f. 17.

3. F. 6b. Again some couplets in the *mutaqārib* metre, probably a continuation of No. 1. At the end of the couplets there is a remark تمام شد وصف امشاسفندان.

4. Ff. 7-16b. *Pursesh-e-Zartusht* (پرسش زرتشت).

The fragment of a *maghnawī* in the *mutaqārib* metre, containing questions put by Zoroaster to Almighty God and His replies.

Begins: دگر بار پرسید زرتشت دین * که ای کرد کار جهان آفرین

5. Ff. 17-21b. Another fragment of a *maghnawī*, in the Hazaj hexameter, probably a continuation of No. 2 above.

Begins: کنم امسال داد و عدل افزون * ازین ملک چه میرایند بیرون

6. Ff. 22-24. Deals with some religious matters, in Persian prose.

Begins: دیگر آب منی جای پاک پاک است

7. Ff. 24b-25b. Treats of some religious rites observed by Zoroastrian women in India.

Begins: این نوشته از بهر آنست که در هندوستان زنان بهدینان

Ff. 26, 27a are left blank; fol. 27b is in Gujarati.

8. Ff. 28-33. A question (پرسش) and answer (پاسخ) regarding the 'correct' way of making the *Darān* (sacred bread) and *Frasast*, and the symbolism (معنی) of *Darān*, with illustrations of the 'Great' *Darān* (به درون) of 33 dirams in weight, the *Frasast* (فروست) of 31 dirams in weight, the Sun-faced (خورشید روی) *Darān*, the Moon-faced (ماه روی) *Darān*, etc. The question and the answer are fully translated into English, on pp. 402 and 403, of Dhābhar's *Persian Rivāyats*, Bombay, 1912. The remaining folios also deal with the *Darān*, and are written in Avesta.

Ff. 33. S. 6×4·5, 5·1×3·5. No *jadwals*. LL 20 to 22. Ind. Nast. Or. pap. Edges of pages repaired. Wormeaten. Cond. good.

Volume LXI (B. U. L.).

TA'SĪR-E-'ATSAH ZADAN
WA SUKHUN-E-KULĀGH (تأثیر عطسه زدن و سخن کلاغ).

This small MS. gives in Persian prose the significance of Sneezing in 24 lines and that of the cry of the Black Crow, in 34 lines. Neither the name of the author nor that of the copyist is given. Nor is the date of transcription mentioned. It begins as follows:

بنام ایزد الخ تاثیر عطسه نیک و بد از جوانها نمودار کرده نوشته است
اگر بالای سر عطسه شود بسیار بد فال است بجانب مشرق

Fol. 2 begins with:

بنام هروسپ آگاه توانای سخن کلاغ سیاه نوشتم جانب مشرق اول آواز کند
دل را شادی حاصل آید

The MS. corresponds to X, 25, of Banaji's Cat., p. 267.

Ff. 3. S 4·8×4·1, 3·5×3. No *jadwals*. LL 12. Ind. Nast. Or. pap. Slightly worm-eaten. Cond. fair.

Volume LXII (B. U. L.).

ARDAWIRĀF-NĀMA (اردویراف نامه).

This MS. corresponding to X, 29, of Banaji's Cat., p. 267, is an incomplete and defective copy of a Persian poetical version of the Pahlawī *Artawirāf-nāmak*, probably based on an earlier Persian prose version. It is said that in the days of Ardashīr-e Bābegān, the founder of the Sasānian dynasty (3rd cent. A.D.) "a man of high repute and sanctity named Ardā Virāf made a journey to heaven and hell by common consent and recounted, in the presence of the king and the whole Zoroastrian populace, what he had seen and heard during his ultramundane journey. A learned scribe committed to writing all that Virāf said, the treatise describing the visions being called after him Ardā Virāf Nāmeh".* The original Pahlawī text was published in 1872 by Hoshangji, Haug, and West, under the patronage of the Bombay Government, and a new edition with an Introduction, Notes, Gujarati translation, and a Persian version of Zartusht Bahrām in verse (published for the first time) was brought out by Dastur Kaikhusru J. Asa, Bombay, 1902, to which the reader is referred for information regarding the French translation by Barthelemy, Paris, 1887, and the English translation by Pope, London, 1816. See also *Viraf, Adamnan, and Dante* by J. J. Modi, Bombay, 1914; Wilson's *Parsi Religion*, pp. 435-444; Spiegel's *Tradit. Lit. de Parsen*; Anquetil's *Zend Avesta*, vol. ii, p. xxxii; and Sachau's *Contributions to the Knowledge of Parsee Literature*, JRAS 1870, p. 279 *et seqq.* The Persian version published by Dastur Asa is by Zartusht bin Bahrām, who is said (EIO No. 2819) to have "composed it immediately "after the completion of the *Zartushtnāma* (a translation in "Persian verse of the Life of Zoroaster written originally in "Pahlawī) in the year 647 of the Yazdajirdi era (=1277-78)." Although the beginning of our copy is nearly the same as that of Asa's edition, and the first two couplets on fol. 22, viz.,

* Page ii of the Introduction to the *Ardā Virāf Nāmeh*, the original Pahlawī text with an introd., notes, Guj. transl., etc., by Dastur K. Asa, Bombay, 1902.

شدم در خواب الخ and چنین گفت الخ are identical with those on p. 5 of the latter, yet the order of couplets, as well as the text of our copy, differs considerably. The name of the author, Zartusht, occurs on fol. 21b in the following couplet:

کنون زرتشت رود در داستان پیچ * میاور تو کزی در داستان هیچ
 Beginns: بنام آن خداوند جهاندار * ز دین به بگویم نگر گفتار

After one more couplet, viz.,

حدیثی گویم از اردای ویراف * کنم نظمش یکایک چون در صاف
 which does not agree with the second in Asa's edition, there is a blank of about 15 couplets, which extends to fol. 2, where the poem is continued with the following couplet:

فراوان آفریده کر شتابد * ز کنه آفریننده نیابد

The MS. ends abruptly on fol. 27b, with the following couplet:

بگوید راز دین باداد رادان * بدو برکار بندد خلق کیهان

Other copies: *Ind. Libr.* MFS pp. 172 and 179, Nos. 1, 2; MRD pp. 24, 36, 99, 103. *For. Libr.* EIO No. 2819; R i pp. 47, 49; EB No. 1950.

S 5.1×5, 3.5×3.2. No *jadwals*. LL 9. *Ind. Nast.* Or. pap. Wormeaton. Cond. good.

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INDEXES.

INDEX I

TITLES OF WORKS

The references are to the pages of the Catalogue. The principal ones are denoted by heavy figures, while mere incidental mention is indicated by lighter type.

الف

- آداب عالمگیری 23
آذر و سمندر از زلالی 253
آرایش محفل از افسوس، انتخاب از 212
آرایش محفل از حیدری 212
آسمان سخن 48
آسمان و زمین، مثنوی از ضمیری 72
آفرین شش گنبار 315
آئین اکبری 264, 282
آئینه حقایق نما (= شرح جام جهان نما) 184
آئینه گجرات 264
ایات دعاها از بهرنیک نامی جی جی بهائی 323
اجوبة المسائل التجارية از امام نضر الدین رازی 73
اجوبة منیری 231-232
احوال صبر و شکیب آذرباد 333-334
احوال مرهته سیواجی 239
اختصار کنز اللغة العربیه 313-314
اخلاق جلالی 180
اخلاق محسنی 266

- اخلاق ناصری 70
 اخلاق هندی 176
 اخوان الصفا 185, 283-285
 اخوان الصفا ترجمه اردو از اکرام علی 284
 اخوان الصفا ترجمه انگلیسی 284
 اخوان الصفا ترجمه ترکی (= شرف الانسان) 284
 اخوان الصفا ترجمه فارسی (= بمجل الحكمة) 284
 اردویراف نامه 341-342
 اردوی قدیم 115
 ارشاد الطالین 215-217
 ارشاد النظائر از امام نضر الدین رازی 73
 اساس البلاغه از زمخشری 91
 استجلاء البصر از فقیه علی مهایی 181
 استقامة الشريعة از خواجه بنده نواز 159
 اسرار نامه 64
 اسرار النقط از سید علی همدانی 71
 اسرار الوحی 157
 اسماء الاسرار 158-159
 اسفندیار نامه 286
 اشارات از اثیر الدین ابهری 84
 اشجار و اثمار 42-46
 اشرف الانشاء 16
 اصول از زمخشری 91
 اغراض الرئاسة فی اغراض السياسة ، اغراض السياسة See
 اعلام التقی از شهاب الدین سهروردی 84
 اغراض السياسة از ظهیر الدیر . ، الکتاب 92

- اغراض الطب 78
 افرینگان رپتوان 315-316
 اقسام موحدان 217-218
 اکبر نامه ابو الفضل 282
 اکبر نامه از حمید 190-191
 اکبر نامه از فیضی 278
 الهی نامه از پیر انصار 138, 141
 الهی نامه از عطار 61, 64
 امحاض النصیحه از فقیه علی مهایی 181
 انتخاب از منتخب حدیقه 35-36
 انتخاب مشوی 113, 114
 انسان الکامل 160
 انشاء امیر خسرو (= 'نامه خیالات') ، 'نامه خیالات' See
 انعام الملک العلام از فقیه علی مهایی 181
 انوار التحقیق از پیر انصار 138
 انوار سهیلی 229, 266, 281
 انیس العاشقین 15
 انیس العشاق 8, 13-14
 انیس المریدین و شمس المجالس از پیر انصار 138
 اوراد غوثیه 227
 اوراد فتحیه از سید علی همدانی 71
 اوصاف الاشراف از طوسی 70
 ایجاز مفاتیح الاعجاز 165

ب

بادشاهنامه از نعمت خان عالی 49

- باغ جانفزا 20
 بحار الحقیقت 225
 بحر الجواهر 191-192
 بحر الرائق، تفسیر See
 بداية المبتدى 243
 بدائع الاسمار في صنائع الاشعار 12
 بدائع الصنائع 4
 بدائع الفنون (= شرح لیلوئی) 32
 برکات الاولیاء 130, 131
 برهان قاطع 128
 بستان العارفین 244
 بلبل نامه 63
 بندهش 319
 بنگاب نامه از بحری 115
 بوستان خیال 210
 بهادر شاه نامه از نعمت خان عالی 49
 بهار باران (= شرح سکندر نامه) از آرزو 128
 بهارستان (= شرح گلستان) 137
 بهارستان جامی 41
 بهجة الاسرار از ابو الحسین همدانی 72
 بهکود گیتا 134, 294-295
 بهمن نامه 287
 بیاض سنوات 237
 بیاض غزلیات 192
 بیان التنزیل 160
 بیان فرضیات گذاردن 317

پ

- بتیت ایرانی 323-324
 پرده حجاب و حقیقت ایمان از پیر انصار 138, 140
 پرسش از حقیقت‌های دین و دنیا 323
 پرسش زرتشت 339
 پرسش زرتشت به نیکی کارها 317
 پرسش نوشیروان از موبدان در پند و نصیحت 320
 پرسش و پاسخ در باب درون 340
 پنج رقه ظهوری 171
 پنجهی باچا (= پنجهی نامه = باچا پنجهی) 19-20
 پنجهی نامه ، پنجهی باچا See
 پند نامه سعدی 132, 295
 پند نامه عطار 64, 187-188
 پهلوان نامه 94
 پیر و جوان، مثنوی از غضنفر کره جاری 70
 پیش آمد احوال از غضنفر کره جاری 70

ت

- تاثیر عطسه زدن و سخن کلاغ 340
 تاج الحقائق بزبان دکهنی از وجهی 133
 تادیب الزندیق فی تکذیب الصدیق 203
 تاریخ احمد شاه درانی 26
 تاریخ احمد شاه درانی از منشی عبد الکرم 269-270
 تاریخ الفی 172-173
 تاریخ بناکتی 103
 تاریخ جهان آرای از قاضی احمد غفاری 88

- تاریخ خانجہانی 238
 تاریخ دلگشا 267
 تاریخ رشیدی 104, 106
 تاریخ شمشیر خانی 267
 تاریخ طبری 80
 تاریخ فرشته (= گلشن ابراهیمی = تاریخ نورسنامہ) 27-28
 تاریخ گزیده 83
 تاریخ محمدی 18
 تاریخ نورسنامہ فرشته، تاریخ فرشته *See*
 تاج نامہ نوشیروان عادل 313
 تجرید 70, 79
 تحصیل الحق از امام نضر الدین رازی 73
 تحفة الاحرار جای 314
 تحفة الاحرار، ترجمہ اردو از جان محمد چوہان 314
 تحفة الاحرار، شرح از محمد گہلوی 314
 تحفة الاستاد 260
 تحفة الشعراء از صنی الله بسطامی 16
 تحفة العراقيين خاقانی 250-251, 72
 تحفة الفصحاء از برہمن 186
 تحفة القدسیہ (= شرح مختصر الرحیہ) 179
 تحفة الوزراء از برہمن 186
 تحفة سائی، 40, 41-42
 تحفة شاهی 168
 تحفة عاشقان 20
 تحفة نصائح 129-132
 تحقیق السداد فی مذلة الآزاد 203

تدوین از امام الدین ابو القاسم عبد الکریم 82

تذکرۃ الاولیاء از عطار 61, 62, 64

تذکره از نصیر الدین طوسی 79

تذکره در حکمت از طوسی 70

تذکرۃ دولتشاهی 274-276, 41, 48

تذکرۃ طاهر نصرآبادی 129

تذکرۃ علمای هند 132

تذهیب الدلائل از امام غفر الدین رازی 73

ترجمۃ لمعات عراقی، لمعات See

ترکیب بند اعتقادیہ 208

تسلية الفوائد از آزاد 201

تشریح الافلاک 258-259

التصریح (= شرح تشریح الافلاک) 259

تعداد سلسله افغانان 238

تفسیر القرآن از فقیه علی مهایی 181

تفسیر الکواشی 161-162

تفسیر بحر الرایق از نجم الدین دایه 72

تفسیر حسینی 266-267

تفسیر قرآن از نعمت خان عالی 49

تفسیر کبیر از طبری 80

تفسیر کبیر از عبد السلام بن محمد 82

تفسیر کبیر از غفر الدین رازی 73

تکمیل الصناعه 4

تلخیص المفتاح 255, 78

تلویح شرح توضیح 78

تلویحات از شهاب الدین مقتول 85

تمثيل آدمی و دنیا (بزبان) دکنی 117

تنبيه الجہال از تقی 213

تنبيه الغافلین 244

تنبيه الغافلین از آرزو 128

تنسوق نامه ایلخانی از طوسی 70

تنقیح 78

تنقیحات از شهاب الدین مقتول 85

توزك بابرى 265

توضیح شرح تنقیح 78

تهذیب المنطق از تفتازانی 79

تیغ و قلم از خواجه مسعود 68

تیمور نامه از هانفی 256

ث

ثمرۃ الشجره فی احکام نجوم 46

ج

جامع البیان فی تأویل القرآن از طبری 80

جامع الدقائق از نجم الدین عمر کاتبی 83

جامع عباسی 258

جدول پادشاهان تیموری 234, 235

جمال الاسبوع 289

جمشید و خورشید از سلمان ساوجی 71, 9

جنگ نامه علی باجنی رعد (بزبان) دکنی 116

جنگ نامه از غنی 208

جنگ نامه از نعمت خان عالی 49

جوامع الکلم از خواجه بنده نواز 159

- جواهر الاسرار شیخ آذری 89
 جواهر التفسیر از حسین واعظ کاشفی 266
 جواهر خمسہ 227-228
 جواهر اللآلی 114
 جوش و خروش از آرزو 128
 جوهر الذات 62, 63
 جوهر نامه 63
 جهان آرا از قاضی احمد غفاری 83
 جهانگشای جوینی 62
 جهانگشای نادری 26, 235
 جهانگیر نامه 292-293

چ

- چراغ هدایت از آرزو 128
 چنگرنگهاچه نامه 319
 چهار باغ ، منشآت ابو الفتح *See*
 چهار مقاله از نظامی عروضی 93, 94, 302

ح

- حاشیه بر اثبات واجب از مولانا حسین 87
 حاشیه بر تهذیب از مولانا حسین 87
 حاشیه بر حاشیه تهذیب از امیر نضر الدین سماکی 79
 حاشیه بر شرح تجرید از امیر نضر الدین سماکی 79
 حاشیه بر شرح حکمت العین از مولانا کمال الدین مسعود 90
 حاشیه بر شرح شمسیه از مولانا فاضل 95
 حاشیه بر شرح مطالع مولانا قطب الدین رازی از سید شریف 79
 حاشیه بر مطول از میر سید شریف 78

- حاشیه بر هدایه از خواجه عبد الملك 95
 حاشیه حسن چلبی ، شرح See
 حاشیه شرح اشارات از سید شریف 79
 حاشیه شرح تجرید از سید شریف 79
 حاشیه شرح کشاف از سید شریف 78
 حاشیه شرح مختصر اصول ابن حاجب از سید شریف 79
 حاشیه عبد العلی 214-215
 حاشیه مطالع 101
 حاشیه مطالع از امیر تاج الدین حسن رازی 75
 حاشیه میرزاهد 214
 حاشیه هدایه حکمت از امیر نضر الدین سماکی 79
 مال جنگ کابل 191
 حالنامه ، گوی و چوگان See
 حاوی فقه از شیخ نجم الدین عبد الغفار شافعی 82
 حبیب السیر 100
 حقائق الانوار فی حقائق الاسرار از امام نضر الدین رازی 73
 حقائق الحقائق = حقایق الحدائق = شقائق الحقائق = حقیقه الحقائق ،
 از حسن بن محمد الشرف الرامی 7, 13
 حقائق حنفیه 130
 حقائق السحر 8, 12, 17, 98
 حقیقه الحقائق ، حقائق الحقائق See
 حقیقه ، انتخاب از منتخب ، انتخاب See
 حقیقه سنائی 35, 36, 253-254, 275
 حسن گلو سوز از زلالی 253
 حسن و دل از املحی 145-148
 حسن و عشق از نعمت خان عالی 49

- حسن یوسف از تدروی ابهری 84
 حسنیه از شیخ عز الدین آملی 80
 حق الیقین 166
 حقایق الحدایق ، حدائق الحقائق *See*
 حکایت امیر احمد و مهستی 99
 حکایت خادم با بادشاه 339
 حکایت در شرح دنیا و آخرت 339
 حکایت مرد سه دوست 339
 حکمة الطب 292
 حکمت العین 90
 حکمت عین از نجم الدین عمر کاتبی 83
 حلیة العلماء از المستظهری 103
 حواس الحیوان 15
 حواشی تلویح از سید شریف 78
 حواشی رضی از سید شریف 79
 حواشی شرح حکمة العین از سید شریف 78
 حواشی شرح طوابع اصفهانی از سید شریف 79
 حواشی شرح هداية الحکمت از سید شریف 78
 حواشی متوسط از سید شریف 79

خ

- خاتمه از خواجه بنده نواز 159
 خرابات از ضیا پاشا 15
 خرد افروز ترجمه عیار دانش 282
 خرد افزا 277
 خزانه عامره از آزاد 202

خزینة الاصفیا 131

خزینة الاعداد 249-250

خسرو نامه از عطار 64

خسرو و شیرین از خواجه عبد الله مروارید 234

خسرو و شیرین نظامی 194, 197, 220, 278, 297, 313

خسرو و شیرین از هندو 246

خسرو و گل از عطار 61

خفی علائی 78

خلاصة التواریخ از منشی بجان رای 212-213

خلاصة الحساب از بهاء الدین عاملی 47, 259

خلاصة راز از عطاء الله 47

خلاصة شاهنامه 267

خلد بزمین 170

خمسة نظامی 31, 256, 278, 296

خوان نعمت از نعمت خان عالی 49

خیابان آرزو (= شرح گلستان) 128

د

داستان رستم و اسفندیار 286, 295, 335

داستان رستم و اکوان دیو و اسفندیار 285

داستان کاموس کشانی 293

داستان کاؤس 294

دانشنامه ابو زر جهر (= ظفر نامه)، ظفر نامه See

درّة التاج از قطب الدین شیرازی 80

درّ المجالس 229

درّ مکنون 114

الدروع الوافیه 289

الدروع الواقیه 288-289

دره نادری 235

دستور الاطباء از فرشته 28

دستور عشاق 146, 147

دستور قاضی از قاضی مسعود رازی 75

دعای نکاح 316

دقتر پاستان 300

دول رانی خضر خان 161

ده مجلس 245

ده نامه ابن عماد 84

دهنامه عارفی 177

دیباچه بایسنغری 302

دیوان آرزو 127-129

دیوان آزاد 201, 202

دیوان آصفی 196

دیوان ابن یمین 54-60

دیوان اثیری 180

دیوان احمد جام 224-225

دیوان اشکی 69

دیوان انوری 25

دیوان بحری 115

دیوان برهمین 185-187

دیوان بیانی 234

دیوان التمثیل از زحشیری 91

دیوان جلال اسیر 197, 233

دیوان حافظ 25, 34

- دیوان حیدری 86
 دیوان خاقانی 25, 37
 دیوان راجا 131
 دیوان راهب 40
 دیوان الرسائل از زحشری 91
 دیوان سالک یزدی، انتخاب از 232
 دیوان سعدی 25
 دیوان سلمان ساوجی 25, 71
 دیوان الشعر از زحشری 91
 دیوان شهیدی 68
 دیوان صائب 124-126
 دیوان ظهوری 170-172, 193
 دیوان ظهیر 25
 دیوان عبد الرزاق 187
 دیوان عبری 25
 دیوان عطار 61, 64
 دیوان علاء المنجم البخاری 43, 44
 دیوان غضنفر کره جاری 70
 دیوان غنی 110, 169
 دیوان فیضی 31
 دیوان کمال خجندی 54
 دیوان گلخنی 68
 دیوان لذی، انتخاب از 233
 دیوان محمود 188
 دیوان محمود و ایاز 187
 دیوان مسعود سعد سلمان 72, 93

دیوان ناصر علی 168-169, 198

دیوان نامی 76

دیوان نصرت 109, 110

دیوان نظامی، منتخبات از 68

دیوان نعمت خان عالی 49

دیوان هندو 233, 246

ذ

ذخیره خوارزمشاهی 78

ذخیره الملوك از سید علی همدانی 71

ذره و خورشید 253

ر

راماین 196-197

الرائض از زمخشری 91

رباعیات ابو سعید ابو الخیر 209

رباعیات فردوسی 309

ربیع الابرار از زمخشری 91

رساله اقلیدس از رفیع الدین ابهری 84

رساله الهی نامه از پیر انصار، الهی نامه *See*

رساله پرده حجاب، پرده حجاب *See*

رساله پیر عبد الله انصاری، پاره از 211

رساله تیر اندازی 241

رساله جام جهان نما 181

رساله جستن اندام 285

رساله حساب از رفیع الدین ابهری 84

رساله در باب پرهیز نسا 315-316

- رسالة در علم بیان از عید زاکانی 83
 رساله در علم قوافی (عطاء الله) 3
 رساله در قافیه (جامی) 2
 رساله در معنی 27
 رساله در کیفیت بروج 224
 رساله در نجوم 223-224، 1
 رساله در هجو حکما از نعمت خان عالی 49
 رساله رموزات 134-135
 رساله روح و حسن و عشق از فضولی 211
 رساله سوال از دل از جان جواب از پیر انصار 138، 140-141
 رساله سوال و جواب عطار 155-156
 رساله شاهد از شیخ محمود شبستری 85، 166
 الرسالة الشمسية 95
 رساله صوفیه 180
 رساله عروض سیفی 6
 رساله عین القضاة 218
 رساله فی الاسطرلاب 179
 رساله فی علم المجیب 178
 رساله فی علم المیقات بلا آله 179
 رساله فی فن العروض از رشید وطواط 17
 رساله فی معرفة اتفاق المطالع واختلافها 179
 رساله فی معرفة الظل الخ 179
 رساله فی المقنطر 179
 رساله قلندر نامه، قلندر نامه See
 رساله قوشچی 257-258
 الرسالة الکبری فی المنطق از سید شریف 79

- رسالة كشف الاذكار، كشف الاذكار *See*
- رسالة كنز السالكين، كنز السالكين *See*
- رسالة محبت نامه، محبت نامه *See*
- رسالة مرآة الحقائق، مرآة الحقائق *See*
- رساله ملا عبد الغفور لاری 53
- رساله منظومه رمل از عزیزی 83
- رسالة نفس از عرفی 194
- رسالة هداية الطريقة، هداية الطريقة *See*
- رسائل اخوان الصفا، اخوان الصفا *See*
- رسائل اعجاز از خسرو 33
- رسائل خواجه عبد الله انصاری 133-142
- رسائل قافیه و عروض 1
- رشحات 53, 229
- رشحات عين الحيات 103
- شرح النصائح از شهاب الدين سهروردي 84
- رقعات ابو الفضل 223
- رقعات امير خسرو 161
- رقعات برهن 186
- روایت برزو 318
- روایت پهلوی، پاره از، در باب نسا 319
- روایت داراب هورمزيار 324-329
- روایت دینی 332-333
- روایت فارسی، پاره از 319
- روایت هفتاد و هشت 329, 332
- روائح 189
- روضة الانشاء (= رياض الانشاء) از خواجه جهان، رياض الانشاء *See*

- روضه الاولياء از آزاد 202
 ررضه الشهدا 245, 266
 روضه الصفا 100
 رؤس المسائل از زحشری 91
 رياض الانشاء از خواجه جهان محمود گاوآن 81, 29-30
 رياض السلاطين 175

ز

- زاد العارفين از پير انصار 138
 زاد المسافرين از سيد حسینی 51, 52, 142, 143, 225, 226
 زبده از اثیر الدین ابهری 84
 زبده از طوسی 70
 زرتشت نامه 341, 331-332, 318-319
 زوارف شرح معارف از فقیه علی مهایی 181
 زهر الربیع از سید علی بن موسی الطاؤس الحسینی 289
 زیج الغ بیگی 258
 زیج ایلخانی از طوسی 70, 83
 زیج عمده 43, 44

س

- ساقی نامه امیدی 76
 ساقی نامه ظهوری 128, 171
 ساقی نامه ملک قعی 70
 ساقی نامه نوعی 206
 سالنامه پارس 301
 سبحة المرجان از آزاد 201
 سبرس 133, 145, 147

- سبعیات از ابو نصیر محمد الهمدانی 219
 سحر حلال 47-48
 سراپای مهری 155
 سراج السائرین 225
 سراج اللغة 128, 268
 سراج منیر از آرزو 128
 سراج وهاج از آرزو 128
 سرشکن مشرکان کفر 239
 سرو آزاد 200-203
 سعادت نامه از شیخ محمود شبستری 166
 سفینه الشعراء 273
 سکندر نامه نظامی 256, 278, 296, 298-299
 سکندر نامه نظامی، ترجمه اردو از غلام حیدر حیدر 299
 سکندر نامه نظامی، ترجمه اردو از منشی بالک رام گهر 299
 سکندر نامه نظامی، ترجمه انگلیسی 298
 سلسلة الذهب، شرح بعضی آیات، رساله ملا عبد الغفور لاری See
 سلیمان نامه 253
 سلیمان و بلقیس از فیضی 278
 سلیمان و بلقیس از مولانا نظام 80
 سماع طبعی 104
 سمع الظهیر فی جمع الظهیر 92
 سنبلستان حسینی (= نزهة الارواح) 51
 سند السادات از آزاد 202
 سندباد نامه ترجمه بزبان ترکی از افتخار الدین محمد بکری 83
 سند نامه از ظهیر الدین الکتاب 2
 سنگهاسن، بتسی، 276-277

- سنگهاسن بتیسی ترجمه اردو از اللوجی لال گوی 277
 سنگهاسن بتیسی ترجمه فارسی از ابن هرکرن 277
 سنگهاسن بتیسی ترجمه فارسی از بهاری مل 277
 سنگهاسن بتیسی ترجمه فارسی از چاند بن مادهورام 277
 سنگهاسن بتیسی ترجمه فارسی از چتر بهج داس کایته (= شاهنامه) 277
 سنگهاسن بتیسی ترجمه فارسی از سید امداد علی و سیوسهای کایته 277
 سنگهاسن بتیسی ترجمه فارسی از عبد القادر بداؤنی (= خرد افزا) 277
 سنگهاسن بتیسی ترجمه فارسی از کشن داس باسودیو 277
 سنگهاسن بتیسی ترجمه فارسی (= گل افشان) 277
 سنگهاسن بتیسی ترجمه در فرانسیسی 277
 سنگهاسن بتیسی ترجمه مشور از راجا درگاداس 277
 سنگهاسن بتیسی ترجمه منظوم از چمن 277
 سنگهاسن بتیسی ترجمه هندوستانی 277
 سنگهاسن بتیسی ترجمه هندی از سندر داس 277

سنن ابن ماجه 82

سواطع الالهام از فیضی 31

سوالات حسینی 182

سواثر الاسلام از زمخشری 91

سوز و ساز از آرزو 128

سوز و گداز از نوعی 128, 206

سهراب نامه 312

سه نثر ظهوری 171

سیر الملوك از ثعالی 77

سی نامه 51

سیر النبی از جوهری 95

ش

- شاهنامه بختاورخانی 306, 311-312
 شاهنامه (ترجمه سنگهاسن بیسی) 277
 شاهنامه فردوسی 25, 285, 286, 287, 291, 292, 293, 294, 295, 299-310, 306, 310, 312, 331, 334
 شاهنامه فردوسی، تراجم به السنه مختلفه 304-306
 شاهنامه فردوسی، لغات الفاظ 306
 شاهنامه فردوسی، منتخبات 306
 شاهنامه از نعمت خان عالی 49
 شاه وگدا از هلالی 80, 177
 شجره طیه از آزاد 202
 شرائف عثمانی 202
 شرح ایات سیویه از زحشری 91
 شرح اسماء الله از امام نغر الدین رازی 73
 شرح اسماء الله از سید علی همدانی 71
 شرح اشارات از طوسی 70
 شرح اشارات از امام نغر الدین رازی 73
 شرح القلب از عطار 63, 64
 شرح بخاری (= الضوء الدراری) از آزاد 201
 شرح تحفة الاحرار از محمد گهلوی 314
 شرح تحفة العراقین 251
 شرح تذکره از سید شریف 79
 شرح تشریح الافلاک (= التصریح) از امام الدین لاهوری، التصریح See
 شرح تشریح الافلاک از عصمت الله سهارنفوری 259
 شرح جام جهان نما (= آئینه حقایق نما)، آئینه See
 شرح جام جهان نما (= کنز المخفی) 181

- شرح جمع الجوامع از محمد الشلی 179
- شرح چقمینی از سید شریف 79
- شرح (حاشیه) حسن چلبی بر شرح عقائد النسفی 122-123
- شرح حکمة العین از میرک 252
- شرح دیوان ناصر علی از اندرمن 169
- شرح دیوان ناصر علی (= مفتاح الدقایق) 168
- شرح رساله معا 26-27
- شرح رساله الوجود از فقیه علی مهایی 181
- شرح رکنی 27
- شرح سکندر نامه نظامی 271
- شرح سکندر نامه (= بهار باران) 128
- شرح سکندر نامه (= منتخب الشروح) 299
- شرح سکندر نامه از عبد المجید خان 271
- شرح سکندر نامه از محمد غفران 271
- شرح سکندر نامه از محمد گلپوی 271
- شرح شمسیه از قطب الدین رازی 74
- شرح صغیر از امام الدین ابو القاسم عبد الکریم 82
- شرح طوابع از عبد الله العییدی 101
- شرح عقائد النسفی از تفتازانی 122
- شرح عیون الحکمة از امام فخر الدین رازی 73
- شرح غوثیه (= نشاط العشق)، نشاط See
- شرح فرائض سراجی از سید شریف 79
- شرح الفصوص از فقیه علی مهایی 181
- شرح فصوص الحکم از سید علی همدانی 71
- شرح قصائد انوری از ابو الحسن فراهانی 249
- شرح قصائد انوری از محمد بن داؤد شادیابادی 249

- شرح قصائد عرفی (= شگوفه راز) از آرزو 128
- شرح قصائد عرفی از احمد بن عبد الرحیم صفی پوری 195
- شرح قصائد عرفی (= نگار خانه فیضی) از راجو علوی 195
- شرح قصائد عرفی (= عجیب و غریب) از عبد المجید خان 195
- شرح قصائد عرفی (= طراز معنی) از ملا قطب الدین فارغ 195
- شرح قصائد عرفی (= مفتاح النکات) از مرزا جان 195
- شرح قصائد عرفی از منیر 195
- شرح قصائد عرفی در ترکی 195
- شرح قصیده برده (= عطر الوردہ) 204
- شرح قصیده برده از مولانا حسین 92
- شرح قصیده خمریه از جامی 157
- شرح قصیده خمریه از سید علی همدانی 71
- شرح کبریٰ از ابو البقا 143, 144-145
- شرح کبریٰ از عصام 143-144
- شرح کبیر از امام الدین ابو القاسم عبد الکریم 82
- شرح کلیات قانون از امام نضر الدین رازی 73
- شرح کلیات قانون از محمد بن محمود آملی 80
- شرح گلستان (= خیابان) 128
- شرح گلستان (= بهارستان) 137
- شرح گلشن راز از ابراهیم سبزواری 166
- شرح گلشن راز از ادریس بدلیسی 166
- شرح گلشن راز از بابا محمود نخجوانی 166
- شرح گلشن راز از رشید الدین محمود اسفراینی 166
- شرح گلشن راز از شجاع الدین کربالی 166
- شرح گلشن راز از قاضی حسین میبندی منطقی 166
- شرح گلشن راز از مظفر الدین علی شیرازی 166

- شرح گلشن راز از معین الدین احمد دهلدار 166
 شرح گلشن راز (= مفاتیح الاعجاز) 163, 165, 166, 179
 شرح گلشن راز از نظام الدین محمود شیرازی 166
 شرح لباب (= کتاب العجائب فی شرح اللباب) از شیخ نجم الدین عبد الغفار شافعی 82
 شرح مثنوی رومی 137, 240, 241
 شرح مختصر الايضاح از محمد الشکلی 179
 شرح مختصر طحاوی 118
 شرح مختصر معانی از آرزو 128
 شرح مخزن الاسرار از ابراهیم تتوی 297
 شرح مخزن الاسرار از امان الله 297
 شرح مخزن الاسرار از شمعی در ترکی 297
 شرح مخزن الاسرار (= ظهور الاسرار) از ظهور الحسن 297
 شرح مخزن الاسرار از محمد البلخی 297
 شرح مصباح از عبد الله العیدی 101
 شرح معارف، زوارف See
 شرح مفتاح از سید شریف 78
 شرح مفصل از امام فخر الدین رازی 73
 شرح مقامات حریری از ناصر المطرزی 91
 شرح الملخص از جرجانی 259
 شرح الملخص از قاضی زاده رومی 259
 شرح منهاج از عبد الله العیدی 101
 شرح مواقف از جرجانی 79, 101, 214
 شرح نور الازهر (= ضوء الازهر) از فقیه علی مهایی 181
 شرح وجیز از امام فخر الدین رازی 73
 شرح وقایه 243

- شرح هفت بند ملا کاشی 209
 شرح يك بيت حافظ 158
 شرف العلم والعلماء 220
 شرف العلماء 219-220
 شرف الانسان (= ترجمه اخوان الصفا) 284
 شعله دیدار از زلالی 253
 شفاعت نامه دکنی 118
 شقائق الحقائق، حدائق الحقائق See
 شقائق النعمان از زرخسری 91
 شگوفه راز (= شرح قصائد عرفی) از آرزو 128
 شیماء العنبر از آزاد 201
 شمسیه از نجم الدین عمر کاتبی 83
 شمس و قمر از خواجه مسعود 68
 شمع و پروانه مثنوی از ضمیری 72
 شیر و شکر 258
 شیرین و خسرو از هاتقی 256

ص

- الصاح في اللغة از جوهری 104
 صحیح بخاری 98
 صحیفه العشاق از عزیزی 83
 صد در بحر رمل (= صد در بحر طویل) 334-335
 صد در بندهش 338
 صد در نثر 334, 337
 صد در نظم 334, 337-328
 صد میدان از پیر انصار 138-139

صراط مستقیم 51

صرح بمرّد = قصیده مصنوعه سلمان ساوجی، قصیده *See*

صرف میر از سید شریف 79

صفت سی و سه فرشته 323

صفوة الصفا 87

ض

ضمیر الانسان 181

ضوء الازهر · نور الازهر *See*

الضوء الدراری (= شرح بخاری) از آزاد 201

ضیاء العیون 235

ط

طبقات المفسرین 162

طبقات صوفیه از پیر انصار 138

طبقات فقها 103

طراز معنی، شرح قصائد عرفی *See*

طرب المجالس 51, 184-185

طرب المحاسن 185

طوالع الانوار از یضاوی 79, 101

ظ

ظفر نامه (= دانشنامه ابوزر جهر) 287-288

ظفر نامه هاتقی (= تیمور نامه)، تیمور نامه *See*

ظهور الاسرار (= شرح مخزن الاسرار)، شرح *See*

ع

عالم آب از آرزو 128

عجیب و غریب، شرح قصائد عرفی *See*

عروس عرفان 115-114

عروض سینی 100, 6

عروض قافیہ (سینی) 6

عطر الوردہ (= شرح قصیدہ بردہ)، شرح *See*

عطیہ کبریٰ از آرزو 128

عقائد النسفی 122

علی نامہ، دکنی 117-116

عنوان نامہ خیالات، رقعات امیر خسرو *See*

عوارف المعارف 84

عیار دانش 283-281, 34

عین العاشقین 231

عیون المثال (عیون المسائل) از امام فخر الدین رازی 73

غ

غرایب اللغات 128

غرة الکمال 90

غرفات از تقی اوحدی 129

غریب نامہ 35

غزلان الهند از آزاد 202

غزلیات فردوسی 309

غنیة الطالبین 46

ف

فالنامہ 161-160

فالنامة سکندر 161

فتح العزیز علی کتاب الوجیز 82

فراق نامه از سلمان ساوجی 9, 71

فرامرز نامه 291

فردوس الحکمة 73

فردوسیة طغرا 290

فردوسی نامه مهر 300, 301, 303, 307, 308

فرمان جهانگیر بنام شاهجهان 223

فرهاد و شیرین از عرفی 194

فرهاد و شیرین از نظامی 297

فرهنگ جهانگیری 268

فسانه عبرت از آرزو 128

فصل الخطاب از خواجه محمد پارسا 100

فصوص الاخبار از زنجیری 91

فقر نامه 132

فلاح المسائل فی نجاح السائل 289

ق

قابوسنامه 77

قافیه و عروض، رسائل 1

قابوس الاعلام از حکیم شمس الله قادری 129, 201

قانون اسلام 228

القسطاس از زنجیری 91

قصائد عرفی 194-195, 273

قصائد فردوسی 309

قصائد مشربی 37-39

قصه حاتم طائی 212

قصه دختر موید به خرس، دادن 316-317

قصه درویش و گنج زر 317-318

قصه منجان 320-322

قصیده برده 203-206

قصیده ظهوری 209

قصیده مرصع 16

قصیده مصنع سید ذوالفقار 89

قصیده مصنع = قصیده بدیعه از قوامی 15-16

قصیده مصنوعه از اهلی شیرازی (= مخزن المعانی) 13

قصیده مصنوعه از سلمان ساوجی (= صرح مردم) 9-13

قضا و قدر از ملا محمد قلی سلیم 128

قلندر نامه از پیر انصار 138, 141-142

ک

کار نامه برهمن 186

کافیه در فارسی از سید شریف 79

کافیه فی النحو 79

کاؤس نامه 294

کتاب از هدی (= مصباح) از ناصر المطرزی 91

کتاب اسرار از پیر انصار 138

کتاب الاختلاج 285

کتاب الاربعین از نضر الدین رازی 73

کتاب الاقطاب از محمد زکریا 73

کتاب الیّان والبرهان از امام نضر الدین رازی 73

کتاب الجامع از محمد زکریا 73

کتاب حاوی از محمد زکریا 73

کتاب الزبده از امام نضر الدین رازی 73

- کتاب الکشف در حکمت از اثیر الدین ابهری 84
- کتاب المغرب از ناصر المطرزی 91
- کتاب المواقف، مواقف *See*
- کتاب الهیاکل از شهاب الدین مقتول 85
- کتاب صد میدان، صد میدان *See*
- کتاب واردات، واردات *See*
- کدخدائی حسن و عشق از نعمت خان عالی 49
- کریمیا، پند نامه *See*
- کشاف از زنجشیری 91
- کشف الاذکار بزبان دکهنی 135
- کشف الحقایق 160
- کشف شرح ملخص از نجم الدین عمر کاتبی 83
- کشف الظلمات از فقیه علی مهامی 181
- کشکول از آزاد 202
- کشکول از بهاء الدین عاملی 258
- کفایه منصوری از محمد زکریا 73
- کلیات انوری 248-249
- کلیات سلمان ساوجی 199
- کلیات سودا 213
- کلیات صائب 124-127
- کلیله و دمنه، ترجمه بزبان موغلی از افتخار الدین محمد بکری 83
- کمال البلاغه از شمس المعالی قابوس 77
- کنز الحقائق از پهلوان محمود بوریا 92
- کنز الرموز 51
- کنز السالکین از پیر انصار 138, 139-140
- کنز الخفی (= شرح جام جهان نما)، شرح *See*

الكواكب الدريه (= قصيده برده)، قصيده برده *See*
 كيفيت جنگ كابل 228

گ

- گل افشان (ترجمه سنگهاسن بتیسی) 277
 گلدهسته از برهن 186
 گلزار خیال از آرزو 128
 گلستان سعدی 291, 213, 51
 گلستان مسرت 13
 گلشن ابراهیمی، تاریخ فرشته *See*
 گلشن توحید 167
 گلشن راز 85, 162-166, 182, 183, 184
 گل و مل از بهجتی 226
 گل و مل از عزیزی 83
 گل و هرمز (= خسرو نامه = خسرو و گل) 20
 گنج نامه (= لغت شاهنامه) 306
 گوهر مراد 163
 گوی و چوگان از محمود عارفی 176-177

ل

- لباب از شیخ نجم الدین عبد الغفار شافعی 82
 لباب المعنوی 113
 لب التواریح از امیر یحیی 83
 لب لباب مثنوی 113
 لذة از مولانا معین 80
 لطائف اللغات 240
 لطائف المعنوی 240-241

لطایف و ظرایف 229

لطیفه فیاضی 230-231

لغت شاهنامه از عبد القادر بغدادی 306

لعز (صنعت) 15

لمعات عراقی 71

لمعات عراقی، ترجمه از فقیه علی مهایی 181

لوامع از جامی 157

لوائح حامی 189

لورك و مینا، دکنی 117

لیلاتی 30-31, 272

لیلی و مجنون نظامی 278, 298

لیلی و مجنون از هاتقی 256, 257

لیلی و مجنون از هلالی 80

لیلی و مجنون از هندو 246

م

مآثر الامراء 110, 112

مآثر الکرام از آزاد 200, 202

مباحث عمادیه از امام نضر الدین رازی 73

مباحث مشرقیه از امام نضر الدین رازی 73

مثنوی تحفة العراقین 88

مثنوی تدروی 84

مثنوی جلال الدین رومی 113, 240

مثنوی جلال فراهانی 68, 108

مثنوی حیدری 86

مثنوی در صفت فرهاد از خواجه شاپور 76

- مثنوی شمع و پروانه 209
 مثنوی غنی کشمیری 207
 مثنوی قوسنامه از قطران 86
 مثنوی گوی و چوگان از عرفی کان گر 87
 مثنوی ملا بز می 210
 مثنوی مولانا قائمی 81
 مثنوی مهر و مشتری از عصار 86
 مثنویات عرفی 194
 مجالس العشاق 41
 مجالس النفائس از میر علی شیر 83
 مجرد (صنعت) 16
 مجلس افروز از ابن یمین 59
 مجمع الالبکار از عرفی 194
 مجمع اللغة 268
 مجمع النفایس از آرزو 129
 مجمع النوادر از نظامی عروضی 93
 مجمع الوزرا از برهمین 186
 مجمل الحکمة ترجمة فارسی اخوان الصفاء 284
 مجموعه جعفری 148-150
 مجموعه خطوط محمد تقی لشکری 222-223
 مجموعه مثنویات در زبان دکنی 116-118
 مجموعه میرزا مهدیخان 234-235
 مجموعه نه رسائل قافیه و عروض 1
 محبت نامه از پیر انصار 142, 138
 مخدوف الحرف (صنعت) 16
 محرر از امام الدین ابو القاسم عبد الکریم 82

- محض از امام غفر الدین رازی 73
 محصول از اثیر الدین ابهری 84
 محفل العارفین 266
 محمود و ایاز از زلالی 128, 253
 محمود و ایاز از سیفی 7
 مختار نامه 63, 64
 مختصر از طحاوی 119
 مختصر از المزنی 120
 مختصر القدوری 242
 مختصر المعانی 255
 مختصر المنتهی 79
 مخزن الاسرار نظامی 194, 278, 296-297, 314
 مخزن اسلام 216
 مخزن الانشاء از حسین واعظ کاشفی 266
 مخزن البحور 13
 مخزن شعراء 150-155
 مخزن المعانی = قصیده مصنوعه از اهلی شیرازی 13
 مرآة احمدی 154, 263
 مرآة الاسرار 134
 مرآة الجمال 125
 مرآة الحسن از فائق 154
 مرآة الحقایق 134
 مرآة الحقایق ترجمه جام جهان نما از فقیه علی مهایی 181
 مرآة الخیال 125
 مرآة المثنوی 114
 مرآة المحققین 136-137

- مرآة المخلوقات 134
 مرآة مداریه 134
 مرآة مسعودی 134
 مرثیه از محتشم 208
 مرصاد العباد از نجم الدین دایه 72
 مرکز ادوار از فیضی 278
 مستزاد شمس تبریز 210
 مستقصی از زحشری 91
 المشرع المُرُوی 178-179
 مشهد ناز 163
 مصابر نصیری 91
 مصباح (= کتاب از هدی) ' کتاب See
 مصباح الظلم 271-272
 مصباح الهدایه 166
 مطالب عالیّه از نجر الدین رازی 73
 مطالع الانوار 18
 مطلع السعدین از کمال الدین عبد الرزاق 95
 مطول 255
 مظهر البرکات از آزاد 201
 مظهر العجائب 156, 65-60
 معالم از امام نجر الدین رازی 73
 معجم الحدود از زحشری 91
 معراج نامه 63, 62
 معراج نامه، دکنی 116
 معیار الافکار از آرزو 128
 مغیثه از طوسی 70

مفاتیح الاعجاز (= شرح گلشن راز) 81, 163, 165, 166, 179-180

مفاتیح الکلام فی مدائح الکرام 13

مفتاح الجنات 225

مفتاح الدقایق (= شرح دیوان ناصر علی) 168

مفتاح شکار 39-40

مفتاح العجائب (ترجمه لیلای) 32

مفتاح العلوم 255

مفتاح الفلاح 258

مفتاح النکات، شرح قصائد عرفی See

مفرح القلوب 174-175

مفصل از زمخشری 91

مفید از انوری 248

مقدمة الآداب از زمخشری 91

مقصد اقصی از عزیز النسفی 160

مقصد اقصی از مولانا حسین 92

مقطعات ابن یمن 55, 60

مقطعات فردوسی 309

مکتوبات منیری 232

ملخص از امام غفر الدین رازی 73

ملخص از محمود چقمینی 79, 259

الملخص فی الهیة 259

مناجات بدرگاه بهرام ایزد 324

مناجات عبد الله انصاری 138

منازل السائرین از خواجه عبد الله انصاری 138

مناظر الانشاء 30, 81

منتخب از لطف الله مهندس 47

- منتخب حدیقه، انتخاب از، انتخاب *See*
- منتخب شاهنامه از بهادر علی (بختاورخانی) 267, 306, **311-312**
- منتخب شاهنامه از توکل یگ 267, 306, 312
- منتخب شاهنامه از مسعود سعد سلمان 306
- منشآت ابو الفتح گیلانی (= چهار باغ) 198-199
- 'منشآت شاهنواز خان' 110-112
- منشآت طغرا 279-281
- منطق الطیر 19, 21, 61, 64, 273
- منظومه برده 203-206
- من لکن 114, 115
- المنهاج از زمخشری 91
- منهاج العباد از شیخ سعد الدین 101
- منهاج الوصول از بیضاوی 101
- موارد الکلم از فیضی 31
- مواقف از عضد الدین الایچی 79, 214
- مواهب علیه 266
- مولود زرتشت 331-332
- موهب عظمی از آرزو 128
- مؤید الفضلاء 25
- مهابهارت 31, 278, 294, 307
- مهمات فی صلاح المتعبد 289
- میخانه از زلالی 253
- میزان اشعار (= عروض سینی) 6
- مینا بازار از ظهوری 171

ن

'نامه خیالات' (= انشاء امیر خسرو = عنوان نامه خیالات) 33-34

- نان، وحلوا از بهاء الدین عاملی 258
 ناهید و بهرام، مثنوی از ضمیری 72
 نزل السائرین 62
 نزهة الابصار فی معرفة بحور الاشعار 13
 نزهة الارواح 51
 نزهة القلوب 62, 83
 نزهة الملوك 21
 نسخه عالمگیری 22
 نشاط الغشق (= شرح غوثیه) 218
 نصیحت از پیر انصار 138
 نظام التواریخ از قاضی بیضاوی 88
 نظم در زبان دکنی 133
 نظم کاغذ 188
 نظم‌ها در صفت جاماسب و لایقی 322
 نقائس العیون (= نقائس الفنون فی عرائس العیون) از محمد بن محمود آملی 80
 نقحات 53, 54, 101
 نقد محصل از طوسی 70
 نگارخانه فیضی، شرح قصائد عرفی See
 نگارستان از قاضی احمد غفاری 83
 نل دمن 278
 نوادر الالفاظ از آرزو 128
 نور الازهر از فقیه علی مهایی 181
 النور السافر فی اخبار القرن العاشر 179
 نور الهدایه 243
 نهاية المعقول از غفر الدین رازی 73
 نهجه الاسرار از ابو الحسین همدانی 72

نهر بحر مثنوی 114

و

واجب الحفظ 124, 125, 211

واردات از پیر انصار 138, 139

واقعات بابری 265

وامق و عذرا از فصیحی 78

وجود العاشقین از بنده نواز 159

وجود نامه، دکنی 116

وجه القناعت از عزیزی 83

وصف امشاسفندان 338-339

وصلت نامه 63

وقایع نعمت خان عالی (= وقایع حیدرآباد = روز نامه = روز نامه وقایع

ایام محاصره قلعه دار الجهاد حیدرآباد) 48-50

وقایه 243

ویسه ورامین 220-222, 78

ه

هجو سلطان محمود از فردوسی 309-310

هجو مرزا فاخر از سودا 213

هدایه از اثیر الدین ابهری 84

هدایه از ظهیر الدین ابو العلا 102

هدایة الحکمت 78

هدایة الروائح شرح تحفة نصائح 131

هدایة الطریقه، رساله 136

هدایة فی الفروع 243

هشت بهشت (تاریخ) 65-67

هفت آسمان 296, 297

هفت اقلیم از رازی 67-108

هفت بند ملا فضولی 207

هفت بند ملا کاشی 208-209

هفت پیکر از نظامی 278, 298

هفت کشور از فیضی 278

هفت منظر از هاتنی 256

هفتاد و هشت پرسش و پاسخ 332, 329-330

همم العریه از زحشری 91

هیلاج نامه 63

ی

ید بیضا از آزاد 200, 202

یوسف زلیخای عمیق بخاری 98

یوسف زلیخای فردوسی 307-309

INDEX II

NAMES OF PERSONS

The references are to the pages of the Catalogue. The principal ones are denoted by heavy figures, while mere incidental mention is indicated by lighter type. For convenience of reference the names have been arranged in strictly alphabetical order. This arrangement lends itself more easily to facility of reference than the more scholarly system by which, for example, *Abū-Zar* and *Ibn-e-Sīna* are shown respectively under *Z* and *S* and not under *A* and *I*, and *Jalālu'd-Dīn* precedes *Jalāl-e-Farāhānī*.

Abāqā Khān,	83
'Abbās I, Shāh,	197, 253
„ II, Shāh,	124, 163
„ -e-Şafawī, Shāh,	81
„ Iqbāl,	8, 17
„ Sayyed 'Abbās 'Alī,	152(63)
'Abdī, Bābā (of Gilān),	82
'Abdu'l-'Alī Baḥru'l-'Ulūm,	214-215
„ -'Azīz s/o 'Abdu'r-Rashīd Khān (ruler of Kāshghar),	106
„ -Bāqī, Mīr,	86
„ -Fattāḥ-e-Husaynī,	114
„ -Ghaḥfār Shāfe'ī, Shaykh Najmu'd-Dīn,	82
„ -Ghafūr (of Lār), Mullā,	53
„ -Ghanī, (of Hamadān),	72
„ „ Mīr (of Tafrish),	68
„ -Haqq (poet),	80
„ „ Sajāwal of Sarhind,	243
„ -Ḥayy s/o Shāhnawāz Khān,	112
„ -Kādir, Amīr, s/o Q. Mas'ūd of Ray,	75
„ -Karīm, Imāmu'd-Dīn Abu'l-Qāsim,	82
„ „ Khān s/o 'Abdu'r-Rashīd Khān (ruler of Kāshghar),	106

'Abdu'l-Karīm, Mullā,	....	....	....	186
" " Munshī,	....	....	....	269, 270
" -Khāliq-e-Ghājdawānī,	....	....	....	99
'Abdu'llāh b. 'Abdu'l-Karīm, al-Qarashī, (Abū-Zar'a),	72, 78, 87			
" b. 'Abdu'r-Rahmān (of Tehrān),	....	....	....	72
" b. Ḥasan Makki,	....	....	....	218
" b. Muḥammad al-'Ubaydī,	....	....	....	101
" b. Muḥammad Kharrāz,	....	....	....	72
" b. Muḥammad Marwārid, Khwāja Shihābū'd-Dīn,	234			
" b. Saḥfāh,	....	....	....	18
" -e-Anṣārī, Khwāja,	....	34, 138,	211, 226	
" -e-Gāzrūnī,	....	....	....	103
" -e-Jāmī, Hātifi, <i>see</i> Hātifi.				
" Qāzī, b. Qāzī Muḥammad,	....	....	....	74
" Qulī Quṭb Shāh,	....	....	....	133
" Quṭb Shāh, Sultān,	....	....	131, 147	
" Sultān s/o 'Abdu'r-Rashīd Khān (ruler of Kāsh-ghar),	....	....	....	106
" Yaqīnī, Qāzī,	....	....	....	81
'Abdu'l-Laṭīf al-'Abbāsī,	....	....	....	240, 254
" " Khān s/o 'Abdu'r-Rashīd Khān (ruler of Kāshghar),	....	....	....	106
" -Majīd Khān,	....	....	....	195
" -Malik, Khwāja,	....	....	....	95
" -Qādir, Amīr, s/o Qāzī Mas'ūd of Ray,	....	....	....	75
" " (of Badāyūn),	....	....	173, 277	
" " (of Baghdād, author of <i>Lughat-e-Shahnāma</i>),	306			
" " -e-Jilānī, Shaykh Muḥyi'd-Dīn (founder of the Qādiriyya Order),	....	46, 81, 84,	184	
" " Samarqandī Dehlawī,	....	....	....	203
" " Shaykh Ziyāu'd-Dīn Abū-Najīb,	....	....	....	84
" -Wahhāb, Mīr,	....	....	....	86
" -Wāḥid, Mawlānā,	....	....	....	82
" -Wāse' Hānsawī,	....	....	....	128
'Abdu'r-Raḥīm Khānkhānān, <i>see</i> Khānkhānān.				

'Abdu'r-Raḥīm Sultān s/o 'Abdu'r-Rashīd Khān (ruler of Kāshghar),	....	....	106
„ -Raḥmān b. 'Abdu'r-Rasūl 'Abbāsī al-'Alawī al-Chishtī,	....	....	134
„ „ b. Abī Ḥatīm Ḥanbalī, (of Ṭehrān),	....	....	72
„ „ Qāzī (of Tabriz),	....	....	86
„ -Rashīd Khān (ruler of Kāshghar),	....	....	105, 106
„ -Razā, Khwāja,	....	....	76
„ -Razzāq-e-Lāhijī,	....	....	163
'Abdu'sh-Shakūr Miān,	....	....	34
'Abdu's-Salām,	....	....	175
„ „ b. Muḥammad,	....	....	82
Abdu's-Ṣamad, Mawlānā,	....	....	86
„ „ Qāzī,	....	....	101
'Abīd b. al-Abrāṣ,	....	....	212
'Ābid, Ghulām Zaynu'l-'Ābidīn,	....	....	152 (62)
'Abīdī (poet),	....	....	90
'Ābid Khān (=Qalīch Khān), <i>see</i> Qalīch Khān.			
Abū 'Abdu'llāh ad-Dāramī (Traditionist),	....	....	92
„ „ b. Ḥaddād (of Ṭehrān),	....	....	72
„ „ Chāwa Pāra (of Hamadān),	....	....	71
„ 'Alī-e-Jurjānī,	....	....	78
„ „ Shaṭranjī,	....	....	94
„ „ Sīnā,	....	....	70, 104
„ Bābān (or Bāyān), Shaykh Abū 'Alī,	....	....	82
„ Bakr, Atābeg Nuṣratu'd-Dīn,	....	....	298
„ „ Baḥlī (of Ṭehrān),	....	....	72
„ „ -e-Shāshī,	....	....	114
„ „ -e-Warrāq,	....	....	92
„ „ (of Hamadān),	....	....	71
„ „ Mirzā (ruler of Kāshghar),	....	....	105
„ „ Muḥammad b. 'Abbās, (=Ṭabar Khèz),	....	....	91
„ „ Shaykh, (of Ṭehrān),	....	....	72
„ „ (b.) Ṭāhir,	....	....	84
„ Barakah (of Hamadān),	....	....	71
„ Bashār b. Yūnus,	....	....	104

Abū Ishāq Ibrāhīm b. Yahyā, Shaykh,	....	85
„ „ Injū, Shāh,	....	83
„ „ (of Kash),	....	97
„ „ Shaykh, (of Shirāz),	....	102, 103
Abu'l-'Abbās (of Arrān),	....	90
„ -'Alā-e-Ganjawī,	....	89, 90, 251
„ -Baqa b. 'Abdu'l-Bāqī al-Ḥusaynī, Mīr,	....	143, 144
„ -Barakāt, Khwāja,	....	97
„ -Fath-e-Gilānī, Ḥakīm,	....	82, 194, 198-199
„ „ Qābil Khān, Munshī, <i>see</i> Qābilkhān.		
„ -Fazl (minister of Akbar),	31, 34, 223, 230,	281-282
„ „ Muḥammad-e-Daftari,	....	65
„ -Ghāzī Sultān Ḥusayn Mirzā, <i>see</i> Ḥusayn Mirzā.		
„ -Ḥasan Bādshāh (=Ḥasan Qutb Shāh),	....	116
„ „ -e-Farāhānī,	....	249
„ „ Zāhid,	....	82
„ -Ḥusayn b. al-Ḥasaqī (?) (of Hamadān),	....	72
„ -Khayr 'Ashiq, Mawlāna,	....	95
„ -Ma'ānī (or Ma'ālī) of Ray,	....	74
„ -Mafākhīr-e-Rāzī,	....	74
„ -Qāsim b. Samāsh,	....	92
„ „ -e-Gurgānī, Shaykh,	....	78
„ „ Ḥakīm,	....	92
„ „ Shaykh, (of Ray),	....	75
„ „ Shaykh, (of Tehrān),	....	72
„ -Wafā, Khwāja (=Firishta),	....	91
Abū Maṣṣūr-e-Tūsī,	....	103
„ Naṣr b. Sā',	....	103
„ „ -e-Fārābī, <i>see</i> Abū Naṣr Muḥammad Turkī.		
„ „ Muḥammad Turkī-(=Abū Naṣr-e-Fārābī),		104
„ „ Pārsā, Khwāja,	....	100
„ Sa'd b. Mas'ūd b. Sa'd b. Salmān,	....	72
„ Sa'id Abu'l-Khayr,	....	209
„ „ Khān, Sultān,	....	105
„ „ Mirzā, Sultān,	....	86, 103, 196
„ „ (the Mongol),	....	9, 81

Abū Sa'īd Sultān, (grandfather of Bābur),	....	6
„ „ „ s/o 'Abdu'r-Rashīd Khān (ruler of Kāsh- ghar),	....	106
„ Tāhir,	....	89
„ 'Umar (or 'Umrah), Kamālu'd-Dīn,	....	84
„ Zār'a, see 'Abdu'llāh b. 'Abdu'l-Karīm.		
Abūzarjinehr,	....	287
Ādam Maṣṣūr,	....	116
Ādarbād,	....	333
Adham, Mawlānā,	....	83
„ Sultān s/o 'Abdu'r-Rashīd Khān (ruler of Kāsh- ghar),	....	106
'Adudu'd-Dīn-e-Ījī,	....	79
'Afif Navā Kāshānī, see 'Afif Nūr.		
„ Nūr-e-Kāshānī,	....	18
Āfirīn (poet);	....	202
Afroz, Mawlawī Muḥammad Ṣāḥeb,	....	151(12)
Afsos, Mīr Shēr 'Alī,	....	212-213
Āftāb (poet),	....	202
Afzalī (poet),	....	202
Afzalkhān (= Mullā Shukru'llāh-e-Shīrāzī),		186
Afzal Nāmī, Khwāja,	....	76
'Abdī Qarākūlī,	....	101
„ Qāzī, (of Ray),	....	74
„ (of Sāwa),	....	71
Ahlī,	....	13, 211
Aḥmad 'Alī Khān, Sardār Mīr,	....	19
„ (of Ardabīl), Mawlānā,	....	87
„ Bābā Sīmāhī (or Samāsī),	....	99
„ b. 'Abdu'r-Raḥīm Ṣafīpūrī,	....	195
„ b. al-Furāt, Abū Mas'ūd,	....	72
„ b. Maṣṣūr al-Muẓaffarī (or al-Muṭahharī) al-Isbī- jābī, Abū Naṣr,	....	119-121
„ b. Mu'ayyad, Shihābu'd-Dīn,	....	94
„ b. Muḥammad al-Maṣṣūrī, Abū Sa'īd,	....	92, 93
„ b. Muḥammad aṣ-Ṣūfī,	....	90

Aḥmad b. Muḥammad, Ḥāfiẓ Abū Naṣr,	....	. 98
„ b. Muḥammad of Khālānjān,	....	300
„ -e-Ghaffārī, Qāẓī,	....	83, 88
„ -e-Ghazzālī,	....	218
„ -e-Jām (= Zanda Pīl),	....	224-225
„ -e-Jand, Mawlānā,	....	101
„ -e-Juwālgar, Shaykh,	....	101
„ -e-Lāhijī, Shaykh,	....	81
„ -e-Sāwī (poet),	....	89
„ Fanāhī, (Fanārī), Shaykh,	....	87
„ Ḥājī, Amīr,	....	106
„ Khwāja Mirzā, (father of the author of <i>Haft-Iqlīm</i>),		76
„ Mawlāna Niẓāmu'd-Dīn, (the astronomer),		81
„ Mīr Aḥmadu'llāh Chotū Šāheḇ,	....	151(4)
„ Niẓām Shāh (of Ahmednagar),	....	237
„ Sayyed Aḥmad Aḥmadābādī,	....	151(3)
„ Sayyed Aḥmad Miyān,	....	151(5)
„ Shāh, the Bahmanid,	....	159
„ Shāh-e-Abdālī, <i>see</i> Aḥmad Shāh-e-Durrānī.		
„ Shāh-e-Durrānī	....	2, 26, 269, 270
„ Tatawī, Mullā,	....	173
Aḥnaf (of Hamadān),	....	71
Aḥqar,	....	151(7)
Aḥsan, Muḥammad Ḥusayn,	....	151(1)
'Ajībī (poet),	....	102
Akbar (the Great),	82, 83, 86, 90, 95, 106, 110, 173, 175, 194,	
	199, 206, 216, 230, 236, 264, 265, 268, 277, 278, 281	
„ II,	....	235, 237
„ (son of Awrangzeb),	....	23
„ Khān s/o Amīr Dost-Muḥammad Khān,	....	190, 191
„ Khān, Muḥammad,	....	228
Akhgar, Raẓīu'd-Dīn,	....	151(9)
Akhī Faraj-e-Zanjānī,	....	84
Akhtar, Aḥmad 'Alī Ḥaydarābādī,	....	151(8)
„ Muḥammad Akramu'd-Dīn,	....	167
Akhtisān, Jalālu'd-Dīn (the Shirwānshāh),	....	90, 251

Ākifī (poet) of Gilān,	82
‘Alā al-Munajjim al-Bukhārī, <i>see</i> ‘Alī Shāh.	
‘Alak, Shaykh,	82
‘Ālamgīr, <i>see</i> Awrangzeb,	
II,	111, 112
‘Alāu’d-Dawla, Ruknu’d-Dīn (the Sufi),	77
-Dīn, Ḥakīm,	82
Imām,	91
(of Khwār),	74
Mawlānā,	106
Shaykh,	90
‘Alā’u’l-Mulk (the <i>wazīr</i>),	97
‘Alawī, Ghulām Jilānī,	152(67)
Al-Būṣīrī, Sharafu’d-Dīn (the author of the <i>Qaṣīda-e-Burda</i>),	203-204
Al-Ghazā’irī, Abū Yazīd Muḥammad, <i>see</i> Muḥammad.	
‘Alī Akbar-e-Khwāfī,	114
al-Aghājī,	98
al-Balkhī, Abū Muḥammad,	157
al-Makkī b. Ṭayfūr al-Bastāmī,	306
Amīr Sayyed,	77
b. Ḥusayn al-Wā’iz, aṣ-Ṣafī,	229
b. Shihāb b. Muḥammad, Amīr Sayyed, (of Hamadān),	71.
b. Zayn-e-Ṭabarī, Ḥakīm Abu’l-Ḥusayn,	73
Al-‘Īdrūs, Aḥmad b. ‘Abdu’llāh (of Hyderabad),	178
b. Shaykh (of Broach),	178
Muḥammad (of Surat),	178
‘Alī Dūsī (or Dūstī), Taqīu’d-Dīn,	77
-e-Yazdī, Sharafu’d-Dīn,	30, 65
Gul, <i>see</i> ‘Alī, Mawlānā.	
Ḥakīm,	82
Khwāja Shamsu’d-Dīn,	77
Makhdūm Faqīh (of Mahim near Bombay),	181
Mardān Khān Afrāsiyab Jang Bahādur,	19
Mawlānā (=‘Alī Gul),	80
Mīr Sayyed Sharīfu’d-Dīn,	78

'Alī, Mīr Shamsu'd-Dīn (poet),	....	....	80
„ Mirzā, 'Khulqī',	....	....	76-77
„ Muḥammad Khān, Mirzā Muḥammad Ḥasan,			263
„ Nāṣir (of Sarhind),	....	....	168, 198, 209
'Ālī, Ne'matkhān, <i>see</i> Ne'matkhān.			
'Alī, Rāmīnī (or Rāmāytanī),	....	....	99
„ Shāh, Amīr, (of Ray),	....	....	75
„ Shāh b. Muḥammad b. Qāsim al-Khwarazmī (= 'Alā al-Munajjim al-Bukhārī),	....	....	42
„ Shāh, Khwāja Tāju'd-Dīn, (<i>wazīr</i> of Uljāytū),			81
„ Shaykh 'Alī Mehri,	....	....	152(64)
„ Shēr, Amīr (the minister),	4, 13, 27, 95, 100, 103.		196, 234, 266
„ of Tāram, Mawlānā, 'Tāramī',	....	....	85
Al-Māstarī,	....	....	89
Al-Mustazhirbi'llāh,	....	....	103
'Am'aq, Shihābu'd-Dīn (the famous poet),	....	....	98
Amato Chezaud, S. J., Father,	....	....	313
'Amīdu'd-Dīn Abu'l-Faṭḥ-e-Nishāpūrī,	....	....	220
Amīn Aḥmad-e-Rāzī,	....	....	67
„ Shāh (the saint of Bijapur),	....	....	135
Amīnu'd-Dīn Dād (poet),	....	....	86
„ Nāṣir b. 'Azīzu'd-Dīn,	....	....	82
Amīr 'Alī Bādshāh,	....	....	90
„ „ Shēr (the minister), <i>see</i> 'Alī Shēr.			
„ Beg Wazīr,	....	....	191
„ Kalāl, Sayyed,	....	....	99
„ Khusraw, <i>see</i> Khusraw.			
„ Khwānd Muḥammad,	....	....	100
„ Sayyed Mīr 'Alī,	....	....	151(13)
Amīru'l-Umarā (poet),	....	....	202
Amir Yaḥyā,	....	....	83
Amlāḥī, Muḥammad Dā'ūd,	....	....	145-148
Āmulī, Abu'l-Faṭḥ,	....	....	80
„ Muḥammad b. Maḥmūd,	....	....	80
„ Shaykh 'Izzu'd-Dīn,	....	....	80

Anandrām <i>Mukhlis</i> , Rājā,	127
Anjum, Sayyed Aḥmad 'Alī,	151 (14)
Anūshirwān (the Sāsānian monarch),	88
Anwarī, Awḥadu'd-Dīn 'Alī (poet),	45, 248-249
Āqā Muḥammad,	70
Aqdas (poet),	202
Ardashīr-e-Bābegān,	341
Ardā Virāf,	341
Arghūm Khān,	84
'Arifī, Maḥmūd,	176
'Arif Sulṭān s/o 'Abdu'r-Rashīd Khān (the ruler of Kāsh-ghar),	106
Aristū,	104
Arsalān Khān,	98
„ Saljūqī, Sulṭān,	84
'Arūzī, Sayfī-e-Bukhārī, <i>see</i> Sayfī.	
Ārzū, Sirāju'd-Dīn 'Alī Khān,	127-129, 202
Asad Beg,	83
Āsaf (poet),	202
Āsafī (poet),	196
Āsaf Jāh Nizāmu'l-Mulk,	201
„ Khān, Ja'far Beg,	173
„ „ Mirzā Qiwāmu'd-Dīn Ja'far, <i>see</i> Ja'far.	
„ „ Nawwāb,	222
'Āshiq, Mawlānā Abu'l-Khayr, <i>see</i> Abu'l-Khayr.	
Ashkī of Qum, Amīr,	69
Ashraf 'Alī, Mawlawī (of Nasik),	16
„ Jahān-e-Qazwīnī, Mirzā.	83
Ash-Shillī, Muḥammad b. Abī Bakr, <i>see</i> Muḥammad.	
Asīr, (poet),	9
„ -e-Ākhsikātī (poet),	102
Asīrī, <i>see</i> Muḥammad b. Yahyā al-Lāhijī.	
Asīr, Jalāl	197, 209, 233
Asīru'd-Dīn (of Abhar),	84
„ -e-Ākhsikātī,	99
„ -e-Awmānī,	72

'Aṣṣār, Mawlānā Muḥammad (poet),	....	....	86
'Aṭā Malik-e-Juwaynī,	....	....	65
'Aṭāu'llāh b. Aḥmad Me'mār,	....	....	47, 250
„ b. Maḥmūd-e-Ḥusaynī, Burhānu'd-Dīn,	....	....	3
„ Qāzī,	....	....	74
Ātsiz Khān,	....	....	107
„ Khwārazmshāh,	....	....	17, 94
'Aṭṭār, Farīdu'd-Dīn (the famous poet),	19, 20, 34, 35, 36, 60,		
	61, 62, 63, 64, 155, 156, 187, 188, 227, 273		
„ Khwāja 'Alāu'd-Dīn,	....	....	99
„ „ Hasan,	....	....	99
„ „ Muḥammad b. Khaṭīru'd-Dīn,	see Muḥammad.		
Awrangzeb 'Ālamgīr,	22, 23, 39, 48, 49, 109, 168, 208, 213, 214,		
	215, 236, 243, 246, 247, 263, 277		
Aydū Khān,	....	....	107
'Aynu'l-Quṣāt (of Hamadān),	....	....	71, 218
Ayyūb, Khwāja,	....	....	97
Āzād, Mīr Ghulām 'Alī,	....	111, 112,	200-203
Aḡ'af, Irshād 'Alī Shāh Sūratī,	....	....	151(11)
Āzarī, Shaykh,	....	....	89
Aḡhar,	....	....	151(10)
'Azīz, Amīr or Mīr (poet),	....	....	83
'Azīzī (poet),	....	....	83
Bābā Kamāl,	....	....	104
„ Mājīn,	see Mājīn.		
Bāb-e-Farghānī,	....	....	101
Bābur, (the Emperor),	....	4, 6, 236, 246,	265
Badī'e-Hamadānī,	....	....	72
Badī'ī (poet),	....	....	86
„ i.e. Mawlānāzāda,	....	....	96
Badī'u'l-Yaman, Ḥakīm,	....	....	45
Badr-e-Chāch (the famous poet),	....	....	103
„ -e-Jājurmī,	....	....	13
Badru'd-Dīn, al-Qiwāmī (of Ray),	....	....	74
„ Mīr (of Chichond, near Ahmednagar),	228, 239		
Baghū Khān,	....	....	107

Bahādur 'Alī Ḥusaynī, Mīr,	....	....	176
" " s/o Ilāhwerdī Khān 'Ālaingīr Shāhī,			311
" Nizām Shāh (of Ahmednagar),	....	....	237
Bahādur Shāh (the Emperor),	....	....	236
" Shaykh Bahādur, ....	....	....	151(21)
" Sultān (of Gujarat),	....	....	85
" 'urf Shaykhū Miān,	....	....	151(22)
Bahā-e-Bokhārī,	....	....	99
" -i-Nadīmu'llāh,	....	....	175
Bahārī of Qumm,	....	....	70
Bahār, Munshī Tekchand,	....	....	169
Bahāu'd-Dawla, Shāh Nūrbakhshī,	....	....	74
" -Dīn,	....	....	94, 102
" " -e-'Āmilī,	....	....	258-259
" " -e-Zanjānī, Qāzī,	....	....	84
" " Khwāja,	....	....	97
" " Maliku'l-Kalām,	....	....	102
" " Mawlānā,	....	....	90
" " Naqshband, Khwāja,	....	....	99, 100
" " (poet, of Qazwīn),	....	....	83
" " Zakariyya (of Multān),	....	....	71
Bahjatī, Sa'adat Yār Khān,	....	....	226
Bahman s/o Kaykōbād Sanjānī,	....	....	320
Bahrām Beg b. Farrukh Yasār (ruler of Shirwān),			89
" -e-Chūbīn,	....	....	88
" Saqqā-e-Bardawānī,	....	....	34
" Shāh, the Ghaznawīd,	....	....	35, 253
" " Sultān,	....	....	94
Bahri, Qāzī Maḥmūd, <i>see</i> Maḥmūd			
Bahru'l-'Ulūm, <i>see</i> 'Abdu'l-'Alī.			
Bājirāo II,	....	....	239
Bakhshish, Shaykh Aḥmad Bakhshū Miān,	....	....	151(18)
Bakhtyār, Khwāja Nizāmu'd-Dīn,	....	....	77
Bālājī Pandit Pradhān,	....	....	112
Baligh, Ghulām, Qādir,	....	....	151(20)
Bālīt, <i>see</i> Yālīt.			

Banā'ī, ....	....	....	36
Banākitī, Fakhrū'd-Dīn (historian),	....	....	102
Bāqī Aḥmadābādī,	....	....	151 (17)
„ Mir Bāqī 'Alī Bokhārī,	....	....	151 (16)
Bāqir 'Alī, Shaykh,	....	....	170
„ Qādirī, Shaykh Muḥammad,	....	....	114
Barahman, Chandrabhān,	....	....	186
Barandaq, Mawlānā,	....	....	100
Barzū Kāmdīn, Dastur,	....	....	318
Bayānī, 'Abdu'llāh Marwārīd,	....	....	234
Bāyazīd Anṣārī	....	....	216
„ the Turkish Sultān,	....	....	65, 66
Bāyḍāwī, Nāṣiru'd-Dīn 'Abdu'llāh,	....	....	79, 88
Bāyqarā Mirzā,	....	....	100
Bayram Khān, Khānkhānān,	....	....	84, 97
Bāysanghar, Mirzā,	....	....	100
Bazmī (of Hamadān),	....	....	72
Bazmī, Mullā,	....	....	210
Bēdil, Mirzā 'Abdu'l-Qādir,	....	....	147, 202, 226
Bēhosh. Mīr Ramaẓān 'Alī,	....	....	151 (24)
Ḥizād s/o Rustam (author of <i>Ṣad-Dar</i>),	....	....	334, 336, 337
Bētab, Badru'd-Dīn,	....	....	151 (23)
Bhārimal,	....	....	277
Bhōj, Rājā,	....	....	276
Bidlīsī (or Bitlīsī), <i>see</i> Ḥakīmu'd-Dīn.			
Bilfaqih, Abū Bakr b. Ḥusayn (of Bijapur),	....	....	178
Biryān,	....	....	151 (19)
Bisāṭī,	....	....	95
Brahman, <i>see</i> Barahman.			
Bundārī (Ar. translator of the <i>Shāhnāma</i>),	....	....	300
Buqrāt-e-Samarqandī, Abu'l-Qāsim,	....	....	260
Burhān, Ḥaẓrat-e-Rāz-e-Ilāhī Shāh,	....	....	210
„ Khāwand Shāh, Sayyed,	....	....	100
„ Nizām Shāh, Sultān (of Ahmednagar),	....	....	85, 171
Burhānu'd-Dīn 'Alī-e-Marghīnānī,	....	....	243

Burhānu'd-Dīn, Shāh, (saint of Bijapur),	....	135
Būṣīrī, Sharafu'd-Dīn, <i>see</i> Al-Būṣīrī.		
Bussy, ....	....	111
Chaghmnī, <i>see</i> Jaghmīnī.		
Chānd b. Mādhurām, ....	....	277
Chandrabbhān, Munshī, <i>Barahman</i>, ....	....	223
Chānd Sulṭānā (of Ahmednagar), ....	....	237
Changaranghāch, ....	....	318, 319
Chaturbhujdās Kāyath, ....	....	277
Chezaud, Father Amato, S. J. ....	....	313
Chingīz Khān ....	....	90, 91
Dānishmand Khān (= Ne'mat Khān 'Ālī), <i>see</i> Muḥam- mad-e-Shīrāzī.		
Daniyal (the prince), ....	....	206
Daqīqī (the famous poet), ....	....	98
Dārāb Hormazyār, ....	....	324-329
Dar'ah, Shaykh, (of Teḥrān),	....	72
Dārā Shukōh,	109, 186, 208, 246, 267	
Dardmand (poet), ....	....	202
Darwesh 'Āmila (of Balkh), ....	....	125
„ -e-Dihalī (or Dihakī), a poet ....	....	83
„ Ḥusayn, ....	....	170
„ Muḥammad-e-Bukhārī ....	....	113
„ Sayyed Darwesh 'Ālī, ....	....	152(40)
Darweza-e-Ningarhārī, Ākhund, ....	....	216
Dā'ūd Khān Pannī, ....	....	176
Dawā'ī, Ḥakīm, (attached to Akbar's Court), ....	....	82
Dawlat Shāh-e-Samarqandī, ....	....	274
Dāya, <i>see</i> Najmu'd-Dīn.		
Dhanā Jādhaw, ....	....	223
Dharamdās, ....	....	186
Dharam Narāyan, ....	....	32
Dilēr, Sayyed Ibrāhīm, ....	....	152(39)
Dilkash, Ḥāfiẓ Dā'ūd, ....	....	152(38)
Dilshād Khātūn, ....	....	9
Dost-Muḥammad Khān, Amīr (of Afghanistan)	190, 191, 270	

Durgā Prasād, Rājā,	....	....	277
Fā'eq, Qāzī Nūru'd-Dīn Ḥusayn b. Qāzī Sayyed Aḥmad			
Ḥusayn Razawī of Broach,		150-155,	152(72)
Fahīm, Malik Sardār,	....	....	152(78)
Fahmī, Majdu'd-Dīn,	....	....	99
„ Mawlānā,	....	....	77
Fā'izī-e-Kirmānī, (versifier of Dawlatshah's <i>Tazkira</i>),			48
Fakhru'd-Dīn As'ad-e-Jurjānī,	....		78, 220-221
„ „ Bahrām Shāh (of Arzanjān),		....	297
„ „ -e-Rāzī, Imām,	....	....	73
„ „ Maḥmūd b. Amīr Yamīnu'd-Dīn Maḥmūd			
Mustawfī, Amīr, <i>see</i> Ibn-e-Yamīn.			
Fakhru'l-Islām, Abū Bakr Muḥammad b. Aḥmad al-Mus-			
tazhir,	....	....	103
Fakhru's-Sādāt, <i>see</i> Sayyed Ḥusaynī.			
Falakī, Afṣaḥu'd-Dīn (poet),	....	....	89
Fānī (poet),	....	....	209
„ Khwāja,	....	....	87
„ Muḥammad b. Maḥmūd Dehdār, <i>see</i> Muḥammad.			
„ Mullā Mohsin	....	....	169
Faqīh, Bāpū,	....	....	152(77)
„ -e-Zāhid, Shaykh,	....	....	85
Faqīrī (poet),	....	....	87
Faqīr Muḥammad (author of <i>Ḥadā'iq-e-Hanafīyya</i>),			131
Faraj, Shaykh Bābā,	....	....	85
Farāmurz (ruler of Shirwān),	....	....	89
Fardī (poet),	....	....	87
Farḥat, s/o Nawwāb Ibrāhīm Yāqūt Khān,	....		152(74)
„ Sūrati,	....	....	152(75)
Farībī (or Firībī),	....	....	77
Farīdu'd-Dīn, Shaykhu'l-Mashā'ikh,	....	....	231
Fārigh, Mullā Quṭbu'd-Dīn,	....	....	195
Farrukh-Siyar,	....	....	109
„ Yasār b. Khalīl (ruler of Shirwān),	....	....	89
Farrukhzād (king),	....	....	22
„ b. Farāmurz (ruler of Shirwān),	....	....	89

Faṣḥī (author of <i>Wāmiq wa 'Aḡrā</i>),	....	78
„ (of Āzarbāijān),	....	86
„ (of Herat),	....	197
Faṭḥ 'Alī Shāh Qājār,	....	149
Faṭḥu'llāh b. 'Uṣmān,	....	220
„ Mustawfī, Fakhrū'd-Dīn,	....	83
„ Shāh,	....	199
Fayzī (the poet laureate),	30-32 , 96, 132, 171, 194, 230, 272, 278	
Fayzu'llāh Anṣārī Jawnpūrī 'Himmat',	....	108
Fāzil, Mawlānā,	....	95
„ Shaykh Fāzil Dosūmiān,	....	152(71)
Fazl, Mawlānā,	....	87
„ Shaykh Fazl,	....	152(76)
Fazlu'llāh-e-Qazwīnī, Sharafu'd-Dīn,	....	13
„ Khwāja,	....	95
„ (of Khwār),	....	74
Ferozshāh, the Bahmanīd Sultān,	....	159
Fidā Ḥusayn Nabī Bakhsh Bokhārī, Sayyed,	....	191
Fidā'ī (poet, of Gīlān),	....	82
„ s/o Asīrī-e-Lāhijī,	....	180
Fidā, Sayyed Ḥusayn,	....	152(73)
Figārī,	....	97
Fikrī Nūrbakhshī,	....	74
„ (of Ūrdūbād),	....	88
Firdawsī (the Great poet),	267, 285, 286, 287, 291, 292, 293, 294, 295, 299-310 , 312, 331	
Firishta (= Khwāja Abu'l-Wafā),	<i>see</i> Abu'l-Wafā.	
Fughānī, Bābā,	....	81
Furūghī 'Aṭṭār,	....	83
Fuḏūlī, (author of <i>Risāla-e-Rūḥ wa Ḥusn wa 'Ishq</i>),	....	211
„ Mullā, (author of <i>Haft Jām</i>),	....	207
Gēsū-Darāz,	<i>see</i> Muḥammad-e-Ḥusaynī.	
Ghafūrī, Mawlānā,	....	77
Ghālīb (the Indian poet),	....	153, 154, 186, 202
„ Sayyed Ḥājī Miān,	....	152(68)

Ghamgīn, Munshī Farīd Bakhsh,	....	....	152(69)
Ghanī (of Kashmīr),	....	....	169, 207, 208, 209
„ Khwāja Ibrāhīm,	....	....	152(70)
Ghāsīrām,	....	....	223
Ghazā'irī, <i>see</i> Al-Ghazā'irī.			
Ghazālī-e-Mashhadī,	....	....	69
Ghazanfar-e-Karabjārī,	....	....	70
„ Qāzī,	....	....	103
Ghāzān Khān,	....	....	84
Ghāzī Beg b. Farrukh Yasār (ruler of Shirwān)	....	....	89
Ghiyās, Āqā, (of Ray),	....	....	75
„ Beg, Mirzā (= I'timādu'd-Dawla),	....	....	67
Ghiyāsu'd-Dīn Karb Arsalān Āqsanqarī, Sultān,	....	....	298
„ „ Khwāja (poet),	....	....	86
„ „ Maḥmūd, (Minister to Abū Sa'īd the Mon- gol),	....	....	9, 10
„ „ Maṣṣūr-e-Shīrāzī, Mīr,	....	....	181
„ „ Muḥammad, the minister,	....	....	74
„ „ Pīr Muḥammad, Sultān,	....	....	214
Ghulām Ḥasan Siddīqī,	....	....	203
Ghurbatī,	....	....	167
Giggeo A.	....	....	313
Girāmī (poet),	....	....	202
Godhūrām Pandit,	....	....	176
Gulkhanī of Qumm, (poet),	....	....	68
Gulshan (poet),	....	....	202
Gurgānī, Shaykh Abu'l-Qāsim, <i>see</i> Abu'l-Qāsim.			
Gushtāsp (ancestor of Mulūk-e-Gushtāspī and ruler of Shirwān),	....	....	89
Ḥabībullah-e-Sāwajī,	....	....	100
Ḥabību'r-Raḥmān Khān Sherwānī, Nawwāb Ṣadr Yār Jang,	....	....	119
Ḥāfiẓ-e-Tamīmī (of Hamadān),	....	....	72
„ Khwāja,	3, 34, 40, 62, 102, 140, 158, 186,	247	
„ Ṣābūnī,	....	....	84
Ḥājī, Mawlānā,	....	....	77
„ Muḥammad, Mawlānā,	....	....	95

Ḥakīm Khān,	97
„ Mirzā,	96
Ḥakīmu'd-Dīn Idrīs of Bidlīs,	65
Halākī (of Hamadān),	72
Ḥālatī (of Gilān),	82
Ḥamdu'llāh-e-Mustawfī,	62, 83, 89
Ḥāmid, Sayyed 'Abdu'r-Raḥīm,	151(30)
Ḥamīdu'd-Dīn al-Jawharī,	93, 94
Ḥamīdu'llāh Kashmīrī, Ḥamīd,	190
Hamrang, Mir 'Azīzu'llāh,	153(108)
Ḥarīfī (of Sāwa),	71
Ḥasan, Amīr Amīnu'd-Dīn,	79
„ Ashrafī, Sayyed, Maleku'l-Kalām,	94
„ b. Aḥmad 'Aṭṭār, Shaykh Ḥāfiẓ Abu'l-'Ulā (of Hamadān),	72
„ Beg Shakar Oghlī 'Muqīmī',	86
„ b. Khwāja Muḥammad Ṭāhir, Qāẓī,	32
„ b. Muḥammad ash-Sharaf ar-Rāmī,	7, 13-14
„ -e-Buzurg, Shaykh,	85
„ -e-Chalabī (Turkish theologian),	122
„ -e-Dehlawī,	102
„ Qāẓī (a poet under Akbar),	83
„ Sayyed Ḥasan,	152(33)
„ Wahmī (of Qumm),	70
„ Wā'iz, Sayyed,	89
Hāshimī, Khwāja,	100
„ Sughdī, <i>see</i> Sughdī.	
Hāshim Muḥtaram, Mīr,	97
Hātīfī, 'Abdu'llāh-e-Jāmī,	256, 257
Ḥātim Beg, Khwājā,	88
„ -e-Kāshī,	70
„ -e-Ṭā'ī,	212
Ḥayātī,	77
„ -e-Gilānī, Mawlānā,	82
Haybatu'llāh b. Ibrāhīm (of Hamadān),	72
Ḥaydar Beg Anīs,	86

Ḥaydarī (author of <i>Ārāish-e-Maḥfil</i>),	....	212
„ (poet, of Āzarbāijān),	....	86
„ (of Hamadān),	....	72
Ḥaqīrī (poet),	....	87
Ḥazīn (poet),	....	202
„ Ghulām Ḥusayn,	....	152(32)
Hidāyatu'llāh Mushrif, Khwāja,	....	76
„ Shāh,	....	217
Hijāb (the poetess),	....	151(31)
Hijrī (of Andijān),	....	101
„ -e-Shamshergar,	....	70
Hilāl, Mawlānā,	....	83
Hilālī,	....	34, 80
Himmat, Fayzu'llāh Jawnpūrī, <i>see</i> Fayzu'llāh.		
Hindū, Gopināth,	....	233
Ḥisābī, Mawlānā,	....	77
Hoshang (ruler of Shirwān),	....	89
Humām, Ḥakīm,	....	82, 99
„ Khwāja,	....	86
Humāyūn (the Emperor),	85, 100, 144, 236, 246	
Ḥusāmī Qarākūlī,	....	92
Ḥusayn 'Alī Khān, Professor (Osmania University),		50
„ b. 'Ālam al-Ḥasanī al-Madani, Ruknu'd-Dīn Sayyed,		185
Ḥusaynī b. Ḥasan b. Sayyed al-Ḥusaynī, <i>see</i> Ḥusaynī Sayyed.		
„ Sādāt, Mīr, <i>see</i> Ḥusaynī, Sayyed.		
„ Sayyed,	....	142, 185, 225, 226
Ḥusayn, Mawlānā,	....	87
„ Mawlānā (author of <i>Maqṣad-e-Aqṣa</i>),	....	92
„ Mīrzā, Sulṭān Abu'l-Ghāzī, 6, 27, 68, 74, 90, 95, 96,		100, 101, 196, 234, 266
„ Wā'iz-e-Kāshifi,	....	113, 226, 266
Ḥuznī,	....	103
Ibn-e-Furāt, <i>see</i> Aḥmad.		
„ -e-Ḥājib,	....	79
„ -e-Harkaran (= Bisab Rāi),	....	277.
„ -e-Ismā'il al-Ḥasanī Sām, <i>see</i> Sām Mīrzā.		

Ibn-e-Khaṭīb (poet),	....	....	90
„ -e-Māja, Muḥammad b. Zayn (the traditionist),	....	....	82
„ -e-Yamīn,	....	....	54-60
Ibrāhīm (‘Ādil Shāh II of Bijapur),	....	27, 28, 70,	171
„ b. Mīrzā Sulaymān, Mīrzā,	....	....	101
„ b. Sayyed Muḥammad al-Qādirī al-Ḥusaynī al-Madani,	....	....	181
„ b. Sulṭān Muḥammad, Shaykh (ruler of Shirwān),	89		
„ -e-Adham,	....	....	133
„ -e-‘Irāqī, Shaykh Fakhrū’d-Dīn (of Hamadān),	71		
„ Khān Gārdī,	....	....	2, 19
„ Shaṭṭārī Jannatābādī,	....	....	184
„ Shaykh, (of Ardabīl),	....	....	87
„ Shaykh (= Shaykh Shāh, ruler of Shirwān),	89		
„ (Sulṭān of Ghaznī),	....	....	98
‘Īdrūs, Aḥmad b. ‘Abdu’llāh (of Hyderabad),	see	al-‘Īdrūs.	
„ „ b. Shaykh (of Broach),	see	al-‘Īdrūs.	
„ . Muḥammad (of Surat),	see	al-‘Īdrūs.	
Iftikhār (poet),	....	....	202
Iḥsān, Muḥammad Iḥsān ‘urf Pyarē Miān,	....	151 (2)	
Ījād (poet),	....	....	202
Ījī, ‘Azudu’d-Dīn,	....	....	214
Ikhlas, ‘Abdu’r-Raḥmān Khān,	....	....	151 (6)
Īl Arsalān Khwārazmshāh,	....	....	17, 102
Īl Khān (successor of Tātār Khān),	....	....	107
‘Imād Faqīh of Kirmān,	....	....	166
‘Imādī (of Ghaznī),	....	....	74
„ -e-Shahreyārī, (poet),	....	....	74
‘Imādu’d-Dīn (of Qazwīn), a poet,	....	....	83
Imāmī,	....	....	87
Imām Ja’dah, Shaykh,	....	....	85
Imāmu’d-Dīn Aḥmad, (of Nasik),	....	....	130
„ „ -e-Ḥusaynī,	....	....	269, 270
„ „ <i>Riyāzī</i> , s/o Luṭfu’llāh, (the Mathematician of Lahore),	....	....	48, 259
Imdād (poet),	....	....	202

Imdād 'Alī, Sayyed,	....	....	277
'Ināyatu'llāh, Amīr, (of Ray),	....	....	74
'Ināyat Zargar,	....	....	82
Iqbāl, Professor,	....	....	302
Īraj (poet)	....	....	86
Īrān Shāh s/o Malek Shāh of Kermān,	....	....	337
'Iṣām (= 'Iṣāmu'd-Dīn of Iṣfarāyan), Mullā,	....	143,	144
'Iṣāmu'd-Dīn <i>i.e.</i> Ibrāhīm b. Muḥammad 'Arab Shāh of Iṣfarāyan, <i>see</i> 'Iṣām.			
Isbijābī, Aḥmad b. Maṣṣūr, <i>see</i> Aḥmād.			
Ishāq b. Ibrāhīm,	....	....	104
„ Muḥammad Ishāq Sūrātī,	....	....	151 (15)
'Ishqī (poet),	....	....	202
Islām Khān, Nawwāb,	....	....	222
„ „ (<i>vazīr</i> of Shāh 'Jahān),	....	....	247
Ismā'il b. 'Abbād (Ṣāḥeb-e-Kāfi),	....	....	72
„ Bakhshī, Mawlānā,	....	....	83
„ -e-Ṣafawī, Shāh,	....	86, 87, 89,	180
„ Sayyed (the physician),	....	....	78
'Iṣmat, Khwāja (the poet),	....	....	100, 210
'Iṣmatu'llāh Sahāranfūrī,	....	....	259
I'timādu'd-Dawla, <i>see</i> Mirzā Ghiyās Beg.			
'Izzat (poet),	....	....	209
'Izzu'd-Dīn (poet),	....	....	89
„ „ Mas'ūd I,	....	....	298
Jadī Rānā (= Vajjadadēva),	....	....	320, 321
Ja'far b. 'Alī, Abu'l-Faḍl (of Hamadān),	....	....	72
„ -e-Ṣādiq, Imām,	....	....	213
Ja'farī,	....	....	87
Ja'far, Khwāja,	....	....	76
„ Mawlānā (Scribe),	....	....	86
„ Mirzā Qiwāmu'd-Dīn (= Āṣaf Khān),	....	....	83
„ Nawwāb Mīr,	....	....	213
„ Sayyed, s/o Sayyed Muḥammad Nūrbakhsh,	....	....	74
Jaghminī, Maḥmūd b. 'Umar,	....	....	79, 259

Jahāngīr (the Moghul Emperor),	28, 67, 76, 155, 165, 196, 223, 226, 236, 238, 246, 268, 277	
„ (the s/o Rustam),	....	292
„ b. Ghulām-Rasūl Fawrī,	....	168
Jalāl <i>Asīr</i> , Mirzā, <i>see</i> <i>Asīr</i> .		
„ -e-Farāhānī,	....	68, 108
Jalālu'd-Dīn, Amīr (minister),	....	90
„ „ 'Atīqī,	....	86
„ „ -e-Dawānī,	....	180
„ „ -e-Rūmī,	....	72
Jalīl, Muḥammad 'Abdu'l-'Azīz,	....	242
Jamālī, Mawlānā (poet),	....	94
Jamāl Muṭahhar Chalī (or 'Alī), Shaykh,	....	85
Jamālu'd-Dīn, Amīr, (prime minister of Shāh Ṭahmāsp),		79
„ „ 'Atīqī,	....	86
„ „ -e-'Abdu'r-Razzāq,	....	90
„ „ -e-Abḥarī (poet),	....	84
„ „ -e-Kīlī,	....	90
„ „ Ḥusayn Injū,	....	268
„ „ Rashaq (or Ushaq) al-Quṭnī, <i>see</i> Quṭnī.		
Jāmāsp Welāyatī,	....	322
Jāmī (? or Ḥusāmī Qarākūlī),	....	91
„ Nūru'd-Dīn 'Abdu'r-Raḥmān (the famous poet),	2-3, 6, 7, 30, 53, 54, 81, 87, 145, 157, 196, 205, 226, 256, 275, 314	
Jaswant Singh, Rājā,	....	279
Jawharī (poet),	....	95
„ -e-Zargar (poet),	....	99
„ (al-Jawharī), Ismā'il b. Ḥammād (the lexicographer),	....	104
Jawlān, Shaykh Ghulām Shāh	....	151(28)
Jazbī,	....	83
Jhaveri, Diwan Bahadur K. M.	....	264
Josh, Sayyed 'Abdu'r-Raḥīm,	....	151(29)
Jur'at (poet),	....	202
Jurjānī, Sayyed Shārif,	....	214
Kabūdajāma, Nuṣratu'd-Dīn,	....	78

Kāfi, Mirzā,	....	....	....	88
Kāhī (poet),	....	....	....	209
Kahmas (of Hamadān),	....	....	....	72
Kajaj (or Kajah), Shaykh,	....	....	....	85
Kākā,	....	....	....	84
Kalān Khwāja, Amīr, Niẓāmu'd-Dīn,	....	....	....	101
Kalīm (poet),	....	....	34, 40, 169, 197,	279
Kamāl-e-Iṣfahānī,	....	....	....	9, 84
„ -e-Jundī,	....	....	....	90
„ -e-Khujandī (poet),	....	....	54,	102, 192
„ Shaykh,	....	....	....	103
Kamālu'd-Dīn 'Abdu'r-Razzāq,	....	....	....	95
„ „ Chalabī Beg,	....	....	....	86
„ „ -e-Zanjānī,	....	....	....	84
„ „ Jamālu'l-Kuṭṭāb,	....	....	....	99
„ „ Mawlānā,	....	....	....	95
Kāmil, Mīr Kamālu'd-Dīn Ḥusayn,	....	....	150, 152(83)	
„ Sayyed Maṣṣūr,	....	....	....	152(82)
Kamīna, 'Abdu'llāh,	....	....	....	230
Kamtar, Munshī 'Abdu'l-Ḥakīm,	....	....	....	152(85)
Qarībī, <i>see</i> Shāpūr.				
Karīm, Nawwāb 'Abdu'l-Karīm Yāqūt Khān (of Sachīn),	....	....	....	152(84)
Karīmu'd-Dīn, Khwājā,	....	....	....	94
Kārkiyā Khān (King of Gīlān),	....	....	....	81
Kāshifī, Ḥusayn-e-Wā'iz,	....	....	....	245
Kāshī, Mullā Kamālu'd-Dīn Ḥasan,	....	....	....	208
Kaṣīrī (poet),	....	....	....	101
Kātib-e-Qazwīnī (the philosopher),	....	....	....	95
Kātib-e-Rūmī,	....	....	....	258
Kātibī (poet),	....	....	....	34, 82, 83
Kā'ūs (ruler of Shirwān),	....	....	....	89
Kawāshī (al-Kawāshī), Aḥmad b. Yusuf al-Mawṣilī,	....	....	....	161, 162
Kaykā'ūs, Amīr 'Unṣuru'l-Ma'ālī,	....	....	....	77, 78
„ (of Ray, author of <i>Zartusht-Nāma</i>),	....	....	....	331
Kaykhātū s/o Abāqā Khān,	....	....	....	84
Kayqobād (ruler of Shirwān),	....	....	....	89

Kāẓim, Muḥammad Kāẓim,	....	....	152(81)
Kershāsp Jāmāsp, Andhārū,	....	....	322, 323
Khalīl b. Mirānshāh,	....	....	95
„ b. Shaykh Ibrāhīm, Sultān, (ruler of Shirwān),	....	....	89
„ Majdu'd-Dīn (poet),	....	....	89
„ Sultān,	....	....	100
Khalīq, Ghulām Aḥmad,	....	....	152(34)
Khān-e-A'ẓam,	....	....	84
„ Jahān Lodī,	....	....	238, 239
„ Khānān ('Abdu'r-Raḥīm Khān),	4, 86, 194, 199, 206,		223, 265
„ Mirzā,	....	....	87
„ Zamān,	....	....	222
Khāqānī, Afẓalu'd-Dīn Badīl (poet),	72, 88, 89, 90, 97, 102,		250-251, 275
Khaṭīb-e-Dimishq, <i>see</i> Qazwīnī.			
Khāwand Maḥmūd, Khwāja,	....	....	38
Khayru'd-Dīn az-Zarkalī,	....	....	284
Khiyālī, Mawlānā (poet),	....	....	100
Khiz̄r b. Ibrāhīm, Sultān,	....	....	93, 98
Khiz̄rī,	....	....	83
Khudāydād, Amīr (ruler of Kāshghar),	....	....	105
Khulqī, Amīr Ghiyāsu'd-Dīn Muḥammad,	<i>see</i> Muḥammad.		
Khush-Ḥāl, Qāzī,	....	....	121
Khushtar (Bohri poet of Surat),	....	....	152(37)
„ Qādir Miān,	....	....	152(36)
„ Sayyed Burhānu'd-Dīn,	....	....	152(35)
Khusraw, Amīr (the Indian poet),	33, 34, 90, 97, 197,		275
Khwāja 'Alī (traditionist),	....	....	86
„ „ Shaykh (of Ardabīl),	....	....	87
„ Āqā Mīr (of Hamadān),	....	....	72
„ 'Ārif-e-Riwgarī,	....	....	99
„ -e-Aḥrār (= Nāṣiru'd-Dīn 'Ubaydu'llāh),	....	....	103
„ -e-Jahān Maḥmūd-e-Gāwān,	<i>see</i> Maḥmūd.		
Khwājagī,	....	....	83
Khwāja Ḥāfiz, <i>see</i> Ḥāfiz.			

Khawāja Kamālu'd-Dīn (of Khujand),	see	Kamāl.	
„ Mas'ūd (of Qumm),	....	....	68
Khawājagī, Khawāja,	....	....	76
Khawāja 'Ubaydu'llāh,	see	'Ubaydu'llāh.	
Khawānd Mīr, (the historian),	....	....	100
Kīlakī, 'Aynu'z-Zamān Jamālu'd-Dīn,	....	....	81
Kishandās Bāsudewa (of Lahore),	....	....	277
Lallūjī Lāl Kawī,	....	....	277
Lāme'ī	....	....	78
Laṭīf, Mīr Shamsu'd-Dīn,	....	....	152(87)
Laṭīfu'd-Dīn Zakī,	....	....	88
Lazzatī, Muḥammad Afzal,	....	....	233
Lazzat, Mawlānā Mu'in,	see	Mu'in.	
Luqmān,	....	....	104
„ Paranda, Shaykh,	....	....	101
Luṭfī, Luṭfu'llāh Khān,	....	....	188
„ Mawlānā,	....	....	87
Luṭf, Munshī Luṭfu'llāh,	....	....	152(86)
Luṭfu'llāh b. Aḥmad Me'mār, <i>Muhandīs</i>,	....	....	47, 48
„ Mawlānā (of Gīlān),	....	....	81
Madār, Sayyed Badī'u'd-Dīn Shāh,	....	....	134
Maftūn, Amīr Ṣāḥeb,	....	....	153(97)
Mahdawī,	....	....	117
Mahdī 'Alī Khān Bahādur Ḥishmat Jang,	....	....	148
„ Khān, Mīrzā,	see	Mīrzā.	
Mahistī (poetess),	....	....	90
Maḥmūd al-Kawṣalī,	....	....	136
„ 'Ārifī,	see	'Ārifī.	
„ aṭ-Ṭālibī al-Qarashī, Sayyed,	....	....	62
„ b. Aḥmad Naṣīrī,	....	....	98
„ Baḥrī, Qāzī,	....	....	114-115
„ Beg Fusūnī,	....	....	86
„ b. Ibrāhīm al-Ḥusaynī,	....	....	26
„ b. 'Ubaydu'llāh, Imām Burhānu'sh-Sharī'a,	....	....	243
„ b. 'Uṣmān Lāme'ī,	....	....	284
„ -e-Gāwān, Khawāja-e-Jahān,	....	....	3, 29, 81

Maḥmūd-e-Shabistārī, Shaykh,	....	85, 137, 162 , 182
„ Ḥasan, Mawlānā,	....	.... 119, 122
„ Mīr (of Gilān),	....	.... 82
„ Sar Barahna, Mawlānā,	....	.... 82
„ Shāh-e-Gujrātī,	....	.... 30
„ „ the Bahmanid Sultān,	....	.... 3
„ Shaykh,	....	.... 135
„ Shaykh,	....	.... 231
„ „ (author of <i>Wujūd Nāma</i>),	....	.... 116
„ Shērānī, Professor Ḥāfiẓ,	....	61, 62, 63 , 64
„ Sultān (of Ghaznī),	....	300, 309, 311
Maḥram ‘Alī, Ḥakīm Khwāja,	....	.... 155
Mā’il Sayyed Ḥaydar,	....	151, 152(88)
Majdī, Amīr Majdu’d-Dīn Ismā’il, <i>see</i> Majdu’d-Dīn.		
Majdu’d-Dīn-e-Baghdādī, Shaykh,	....	.... 90
„ „ -e-Karkhī, Mawlānā,	....	.... 83
„ „ Ismā’il, Amīr, of Ray, (=Majdī),	....	.... 75
Mājīn; Shaykh Bābā,	....	.... 45
Majrūḥ, Mīr Fayyāzu’d-Dīn,	....	.... 152(89)
Makhdūm Faqīh ‘Alī, <i>see</i> ‘Alī.		
Makhmūr (poet),	....	.... 202
Mālekī-e-Tūhīsarkānī,	....	.... 72
Malhārrāo Holkar,	....	.... 112
Malik-e-Qummī, ...	....	.... 70, 170
„ Maḥmūd (poet),	....	.... 86
„ Sa’id, Mawlānā,	....	.... 87
Malja Khān,	....	.... 107
Ma’nawī (poet),	....	.... 99
Mangū Qā’ān,	....	.... 83
Manẓarī,	....	.... 97
Manẓūr, Shaykh Muḥammad,	....	.... 153(99)
Maqṣadī (of Sāwa),	....	.... 71
Maqṣūd Tīrgar, Darwesh,	....	.... 101
Marhūn, Mīrzā ‘Abdu’llāh,	....	.... 153(93)
Masani R. P.,	....	.... 273
Mashrabī,	....	.... 37-39

Mashrabī, (of Hamadān),	....	....	72
Masiḥ, Ḥakīm Ruknā,	....	....	196
„ Mīr Zu'lfaqār 'Alī,	....	....	152(92)
„ or Masiḥā, Shaykh Sa'du'llāh Kayrānawī (of Pānī- pat),	....	....	196-197
Masiḥu'd-Dīn 'Īsā, Qāzī, (of Sāwa),	....	....	71
Māstarī, <i>see</i> Al-Māstarī.			
Mas'ūd, Amīr Fakhru'd-Dawla,	....	....	78
„ „ Najmu'd-Dīn,	....	....	81
„ -e-Rāzī, ....	....	....	74
„ -e-Sa'd-e-Salmān, ....	....	72, 93, 306	
„ Kamālu'd-Dīn (logician),	....	....	90
„ Khwāja 'Imādu'd-Dīn,	....	....	77
„ Mawlānā (poet),	....	....	90
„ Qāzī, (of Ray),	....	....	75
Matīn (poet),	....	....	202
Matīn, <i>see</i> Muḥammad Rafī.			
Māturidī, Abū Maṣṣūr Shaykh,	....	....	92
Mawlānāzāda, 'Abdu'l-Ghaffār,	....	....	103
Maẓhar (poet),	....	....	202
Mednīmal s/o Dharamdās Narāyan,	....	....	32
Medyomāh, Dastur,	....	....	337
Mehrī (poetess),	....	....	155
Minhāju'd-Dīn b. Mawlānāzāda,	....	....	145
Minūchehr, Khāqān-e-Kabīr,	....	....	88, 251
„ Mirzā (patron of Zuhūrī),	....	....	209
Mīr (poet),	....	....	202
„ 'Abdu'l-Ghanī of Tafrish, <i>see</i> 'Abdu'l-Ghanī.			
Mīrak Kitābī, Mawlānā,	....	....	86
„ Shamsu'd-Dīn Muḥammad b. Mubārak Shāh-e-Bo- khārī,	....	....	78, 252
Mīr 'Alī, Mawlānā (the inventor of the Nasta'liq script),			86
„ „ Shēr, <i>see</i> 'Alī Shēr.			
„ Dost 'Tāramī',	....	....	85
„ Ḥasan-e-Ḥusaynī,	....	....	26, 27
„ Ḥuẓūrī,	....	....	69

Mīr Ilāhī of Qumm, or Mīr Walehī,	70
„ Jumla,	247
„ Khwānd (the historian),	100
„ Muḥammad Abu'l-Qāsim, Shaykh,	197
„ Qudsī of Tafrish, <i>see</i> Qudsī.	
„ Qurayshī,	95
„ Walehī or Mīr Ilāhī of Qumm,	70
Mirzā Ḥaydar (author of <i>Ta'rikh-e-Rashīdī</i>),	106
Mīr Zāhid,	214-215
Mirzā Jān,	195
„ Mahdī Khān,	26, 234-235
„ Pāyanda Ḥasan (of Ghaznī),	265
Moghul Khān,	107
Mo'min, Mīr Muḥammad,	80
Mu'ayyad, Shaykh,	104
Mu'aẓẓam Khān Khān Khānān,	247
Mufaḍḍal b. 'Umar Abharī, .a.	78
Mughīs-e-Makhwī (or Maḥwī, of Hamadān),	72
Muḥammad II, the Ottoman Sultān,	66, 258
„ III, the Ottoman Sultān,	67
„ 'Ādil Shāh,	118, 121
„ Akram al-Madanī,	123
„ Akramu'd-Dīn Akhtar, <i>see</i> Akhtar.	
„ al-Ghazā'irī, Abū Yazīd,	74
„ 'Alī, Mawlānā (Shykhu'l-Islām of Āzarbāijān),	86
„ Amīr Ghiyāsu'd-Dīn, 'Khulqī' (of Damāwand),	77
„ „ Sayfu'd-Dīn,	79
„ „ Taqīu'd-Dīn,	79
„ b. 'Abdu'llāh-e-Awdanī,	98
„ b. 'Abdu'r-Raḥmān al-Hamadānī, Abū Naṣīr,	219
„ b. Abī Bakr ash-Shillī,	178-179
„ „ „ Imām-e-Nasafī,	97
„ b. Aḥmad b. Ḥammād-e-Anṣārī-e-Rāzī-e-Daw- lābī, Abū Bashār,	73
„ b. 'Alī al-Qaffāl,	102
„ b. Amīr Qumāj, Amīr,	86

Muḥammad Bāqī s/o 'Abdu'r-Rashīd Khān (the ruler of			
Kāshghar), ....	....	....	106
„ Bāqir Dāmād, ....	....	....	253
„ b. Dā'ūd Shādiyābādī, ....	....	....	249
„ Beg Dehlawī, Mirzā, ....	....	....	228
„ b. Ghulām Muḥammad, Mawlawī, ....	....	....	131
„ b. Ismā'il-e-Bokhārī, (the celebrated tradi-			
tionist), ....	....	....	97
„ b. Khālīd, Shaykh Nūru'd-Dīn, ....	....	....	82
„ b. Khaṭīru'd-Dīn 'Aṭṭār, ....	....	184,	227
„ b. Maḥmūd Dehdār Fānī, ....	....	....	165
„ b. Muḥammad 'Izzu'd-Dīn al-Maghribī, ....	....	....	181
„ b. Ṣadru's-Sa'id Sayfu'd-Dīn Aḥmad Shāh, ....	....	....	43
„ b. Shāh Qāsim, Nūrbakhshī, Shāh, ....	....	....	74
„ b. Tughlaq, Sultān, ....	....	94,	103
„ b. Tukush Khwārazmshāh Sultān, ....	....	....	89
„ b. Tūmart, ....	....	....	173
„ b. 'Umar Mas'ūd, ....	....	....	98
„ b. Yaḥyā b. 'Alī al-Jilānī al-Lāhijī, <i>Asīrī</i> (au-			
thor of <i>Mafāṭihu'l-Ijāz</i>), 81, 163, 165, 179-180			
„ b. Yūsuf aṭ-Ṭabīb al-Harawī, ....	....	....	191
„ -e-Bakrī, Iftikhāru'd-Dīn (translator of the			
<i>Kalīla wa Dimna</i>), ....	....	....	83
„ -e-Ghazzālī, Imām, ....	....	....	218
„ -e-Ḥusaynī, Khwāja Banda Nawāz Ṣadru'd-			
Dīn Abu'l-Faṭḥ Sayyed (= Gēsū-Darāz), 158-159			
„ Firārī (or Ḳarārī), Nūru'd-Dīn (minister of			
Gilān), ....	....	....	82
„ Ghawṣ (of Gwalior), ....	....	127,	227
„ Ḥasan b. Muḥammad Ḥusayn-e-Dāmaghānī,			
			271-272
„ Ḥaydar Mirzā (ruler of Kāshghar), ....	....	....	105
„ Ḥusayn, (Calligraphist and poet), ....	....	....	86
„ Jahān Pahlawān, Atābeg, ....	....	....	297
„ Kar, Mīr, ....	....	....	83
„ Khaṭīb, Mullā, ....	....	....	181

Muḥammad Khwāja Ghiyāṣu'd-Dīn, (father of Nūr Jahān),	76
„ „ Shamsu'd-Dīn,	83
„ Kurt, Mu'izzu'd-Dīn Abu'l-Ḥusayn,	255
„ Ma'ṣūm, Shaykh,	243
„ Mawlānā (of Rustamdār),	81
„ Na'im, Dilāwar Khān 'Nuṣrat',	109
„ Nazīr Siddiqī Fayzābādī,	165
„ Nūrbakhsh, Sayyed,	74
„ Pārsā, Khwāja,	99
„ Qāsim Hindūshāh Firishṭa,	27
„ Qāsim, Mīr, (of Ray),	74
„ Qāzī, (of Warāmīn),	74
„ Rafī' <i>Matn</i> ,	208
„ Roshan (of Bombay),	52
„ Ṣādiq of Ambāla,	23
„ „ Khān of Khorāsān,	148
„ Sāhirī, Shaykh,	101
„ Shāh, Amīr (ruler of Kāshghar),	105
„ „ (the Emperor),	153
„ „ -e-Bahmanī, Sulṭān,	29, 30, 81,
„ „ Qiwāmu'd-Dīn, Nūrbakhshī,	74
„ Sharif İzidī,	84
„ Sulṭān s/o 'Abdu'r-Rashīd Khān (the ruler of Kāshghar),	106
„ Sulṭān, b. Sulṭān Murād Beg Rūmī,	30
„ „ Shāh,	229
„ Ṭāhir Ghanī, <i>see</i> Ghanī.	
„ Taqī-e-Tabrīzī,	15
„ „ Lashkarī,	222
„ Zakariyyā-e-Rāzī, (the great physician),	73
Muḥibb, Nawwāb Muḥammad Ibrāhīm Khān, Mubārizu'd- Dawla,	152(91)
Muḥsin, Khwāja Muḥammad,	76
Muḥtasham, Mawlānā,	208
Mu'in Mawlānā, 'Lazzat',	80
Mu'īnu'd-Dīn (prime minister of Sulṭān Abū Sa'id),	86

Mu'īnu'd-Dīn Chishtī, Khwāja,	....	....	246
„ „ -e-Sanjari, Khwāja,	....	....	101
„ „ -e-Yazdi,	....	....	65
Mu'izzī (poet),	....	....	106
Mu'izzu'd-Dīn, Amīr, s/o Q. Mas'ūd of Ray,	....	....	75
Mujīru'd-Dīn-e-Baylaqānī,	....	....	90
Mukārim, Mawlānā,	....	....	84
Mukhlis, Sayyed Ghulām Muhyiu'd-Dīn,	....	152(90)	
Mukhtārī, 'Uṣmān (poet),	....	....	275
Mullā, Āqā,	....	....	83
„ -e-Kāshī, <i>see</i> Kāshī.			
„ Fakhrū'd-Dīn Sūratī,	....	....	153(96)
Munīr, Ghulām Muḥammad,	....	....	153(98)
„ Mullā Abu'l-Barakāt,	....	....	128, 195
Muntakhabu'd-Dīn (of Sāva),	....	....	71
Muqīmī, Ḥasan Beg, <i>see</i> Ḥasan Beg.			
Muqīm, Muḥammad, (poet),	....	....	80
Murādī, Mīr,	....	....	80
Murād, Mawlānā,	....	....	83
„ (Mughal prince),	....	....	279, 290
Murtaẓā Nizām Shāh (of Ahmednagar),	....	....	28, 88
Mushtāq, Muḥammad Ḥusayn,	....	....	153(94)
„ Shaykh Najmu'd-Dīn Miān Bābā,	....	....	153(95)
Muṣliḥu'd-Dīn Muḥammad-e-Lārī,	....	....	258
Musta'idd Khān (=Ṣā'ib), <i>see</i> Ṣā'ib.			
Mustaẓhirbi'llāh, <i>see</i> Al-Mustaẓhirbi'llāh.			
Mutanabbī,	....	....	104
Muẓaffar, Imām,	....	....	231
Nābigha,	....	....	211
Nādān, Shaykh 'Ibādat Ḥusayn,	....	....	153(100)
Nādir, Mīr Amānu'llāh Sūratī,	....	....	153(101)
„ Shāh,	....	....	26, 148, 235
Najaf, Khān Āqā,	....	....	153(102)
„ Muḥammad Shafī',	....	....	153(103)
Najību'd-Dīn-e-Firdawsī,	....	....	232
Najmu'd-Dīn Dāya,	....	....	72

Najmu'd-Dīn-e-Kubrā,	....	....	81, 90, 104
„ „ -e-Rāzī,	....	....	90
„ „ Mawlānā,	....	....	231
Nāmī, Khwāja Afzal, <i>see</i> Afzal.			
Narāyan Bhatt,	....	....	175
Nargisī-e-Abharī (poet),	....	....	84
Nasafī, 'Azīz b. Muḥammad,	....	....	160
„ Najmu'd-Dīn Abū-Ḥafṣ 'Umar,	....	....	122
Naṣībī, Bābā,	....	....	81
Nasīm (poet),	....	....	80
Nasīmī of Andujān,	....	....	145
Nāṣir 'Alī-e-Sarhindī, <i>see</i> 'Alī.			
„ b. Abū'l-Makārim al-Muṭarrizī,	....	....	91
„ -e-Bokhārī (poet),	....	....	100
Naṣirī, Nawwāb Amīnu'd-Dīn Ḥusayn Khān (of Baroda),			153(104)
„ Qāzī Muḥammad,	....	....	88
Nāṣir Jang Nizāmu'd-Dawla,	....	....	110, 112, 201
Naṣīru'd-Dīn-e-Ṭūsī, Khwāja,	....	70, 79, 83, 84, 137	
„ „ Maḥmūd (Charāgh-e-Delhi),	....	127, 130, 131, 158	
„ „ „ (Shāfe'ī lawyer),	....	....	91
„ „ Shāh, Nawwāb of Behar,	....	....	175
„ „ 'Ubaydu'llāh, the Khwāja-e-Ahrār, <i>see</i> Khwāja.			
Naṣr II, the Samānid Amīr,	....	....	92
„ b. Muḥammad as-Samarqandī, Abū'l-Lays,	....	....	244
Naṣru'llāh b. Mīr Muḥammad Naṣir Khān (=Ashrafu'd-Dawla Ṭabāṭabā'ī Iṣfahānī),	....	....	209
Nāṭiqī, Mawlānā (poet),	....	....	80
Nawāb 'Alī, Mawlawī Sayyed,	....	....	263, 264
Naw'ī, Mullā (author of <i>Soz o Gudāz</i>),	....	....	128, 206
Nawsherwān,	....	....	317, 320
„ (author of <i>Aḥwāl-e-Ṣabr wa Shakīb-e-Ādar-bād</i>),	....	....	333
Nazīrī,	....	....	171
Nazmī (poet),	....	....	87
Ne'mat Khān 'Alī (=Mirzā Muḥammad-e-Shirāzī),			48-49

Ne'matu'llāh, Sayyed,	....	....	....	100
Nicholson, Dr. R. A.,	....	....	300, 301, 307, 310	
Ni'matu'llāh-e-Daylamānī, Ḥakīm,	....	....	....	81
Niṣārī, Mawlānā,	....	....	....	86
Niyāzī,	....	....	....	100
Nizāmī 'Arūzī,	....	....	93, 302, 309	
„ of Ganja,	....	15, 34, 68, 220, 278,	296-299	
Nizām Kalāgh,	....	....	....	84
„ Mawlānā (poet),	....	....	....	79-80
Nizāmu'd-Dīn,	....	....	....	77
„ „ Awliyā, Khwāja,	....	....	94, 136, 168	
„ „ b. Sa'du'd-Dīn,	....	....	....	84
„ „ Khāmosh, Mawlānā,	....	....	....	106
„ „ Sayyed (minister of Badī'uz-Zamān Mīrzā),	100			
Nizāmu'l-Mulk Āṣaf Jāh (of the Deccan),	....	109, 112		
„ „ Khwāja,	....	....	....	76
Nizārī (poet),	....	....	....	87
Nöldeke,	....	300, 302, 303, 307, 308		
Nūr Jahān,	....	....	....	67, 155
„ Muḥammad,	....	....	....	39
Nūru'd-Dīn Arsalān, Atābeg,	....	....	....	298
„ „ Ḥusayn <i>Fa'eq</i> , (Qāzī of Broach),	<i>see</i>	<i>Fā'eq.</i>		
„ „ Muḥammad s/o 'Aynu'l-Mulk,	....	....	....	230
„ „ Shaykh,	....	....	....	231
Nūru'llāh, Amīr, (of Ray),	....	....	....	75
„ b. Aḥmad <i>Me'mār</i> (of Lahore),	....	....	....	47
„ -e-Aḥrārī, Mīr,	....	....	....	137
„ Sayyed,	....	....	....	83
Nuṣrat (poet),	....	....	....	202
„ <i>i.e.</i> Muḥammad Na'im Dilāwarkhān,	<i>see</i>	<i>Muḥammad.</i>		
Pahlawān Maḥmūd Būriyā,	....	....	....	92
Panāhī (of Hamadān),	....	....	....	72
Pīlah (or Bīlah) Faqīh (prime minister of Gilān),	....	....	....	81
Pindār (poet, of Rai),	....	....	....	74
Pīr-e-Anṣār, <i>see</i> 'Abdu'llāh-e-Anṣārī.				
„ Muḥammad, Mawlānā,	....	....	....	90

Qābil Khān, Abu'l-Faṭḥ,	23
Qābūs, Shamsu'l-Ma'ālī,	77
Qādir Yār Khān (officer of Muḥammad Shāh Ghāzī),	126
Qā'ilī (of Gilān),	82
Qā'imī, Mawlānā,	81
Qalīch Khān (= 'Ābid Khān, of Hyderabad),	236
Qārī, Mawlānā Imāmu'd-Dīn,	79
Qāsīm b. Shāh Qiwāmu'd-Dīn Nūrbakhshī,	74
„ -e-Anwār, Shāh,	62, 86, 106
„ -e-Kāhī,	95, 103
„ Fahmī, Shāh (poet),	83
„ Shāh, s/o Sayyed Muḥammad Nūrbakhsh,	74
Qaṣṣāb, Shaykh Abu'l-'Abbās,	80
„ „ Muḥammad,	80
Qaṭrān b. Maṣṣūr (the famous poet),	86
Qayṣarī (of Hamadān),	72
Qāzī Beg s/o Qāzī Maṣ'ūd of Ray,	75
„ 'Daryā,	114
„ Ḥasan b. Khwāja Muḥammad Ṭāhir, <i>see</i> Ḥasan.	
„ Jahān (of Karahrūd),	68
„ Nizāmu'd-Dīn (of Ahmedabad),	264
„ Zāda-e-Karahrūd,	68
Qazwīnī, Muḥammad b. 'Abdu'r-Raḥmān Khaṭīb-e-Dimishqī,	255
„ Najmu'd-Dīn 'Alī b. 'Umar Kātībī,	78, 252
Qismatī, (poet),	80
Qiwāmī Muṭarrizī, Fakhrū'd-Dīn, (brother of Nizāmī of Ganja),	12, 15
Qizil Arsalān, Atābeg,	90, 297
Qubūl (poet),	202
Qudṣī, Muḥammad Jān,	169
„ of Tafrish, Mīr,	68
Qudūrī, Aḥmad b. Muḥammad,	242
Qumrī, Sirāju'd-Dīn, <i>see</i> Sirāju'd-Dīn.	
Quraysh Sulṭān, s/o 'Abdu'r-Rashīd Khān (ruler of Kāsh- ghar),	106
Qurbī (poet)	82

Qurbī Mawlānā,	77
Qūshjī, 'Alī b. Muḥammad,	257-258
Qutbī, Jamālu'd-Dīn Ḥusayn Khān,	152(80)
„ Mullā,	131
Qutb, Mullā Qutbu'd-Dīn Sūratī,	152(79)
„ Shāh, Muḥammad Qulī,	80
Qutbu'd-Dawla Muḥammad Anwar Khān Bahādur,	112
„ -Dīn Aḥmad-e-Zanjānī,	84
„ „ 'Atīqī (poet),	86
„ „ Aybak, Sultān,	102
„ „ Bakhtyār, Khwāja (=Bakhtyār-e-Kākī),	101, 102
„ „ -e-Rāzī (the philosopher),	74, 95
„ „ -e-Shīrāzī,	252
Qutluq-Khwāja Khālīdī, Shaykh Sa'du'd-Dīn,	82
Qutnī, Jamālu'd-Dīn Rashaq (?) or Ushaq,	83
Raf'at, Sayyed Raf'atu'llāh Sūratī,	152(44)
Rafī'u'd-Dīn (of Abhar),	84
Rāhib, 'Alī Beg,	40
Raḥīmī,	101
Raḥmat, Raḥmatu'llāh,	152(42)
Rā'ij (poet),	202
Rājū Qattāl Ḥusaynī, Shāh,	131
Rakhū,	152(45)
Rasā (poet),	202
Rashīd-e-Waṭwāt,	8, 12, 17 , 98
Rashīdī (poet, known as Sayyedu'sh-Shu'arā),	93
Rashkī (of Hamadān),	72
Rāsikh (poet),	209
Rawghanī (poet),	80
Rawnaqī (poet),	101
Razā, Amīr Shāh, Nūrbakhshī,	74
„ Khwāja Muḥammad,	76
Razīu'd-Dīn Bābā, Malik,	83
„ „ Lālā,	90
Razīu'l-Haqq,	264
Rezā Shāh-e-Pahlawī,	301

Ri'yāzī,	95
Rūdakī, (the famous poet),	92
Rūhānī, Amīr Afṣaḥu'l-Kalām,	94
Rūhī (poet),	202
Rūḥu'llāh, Qāzī,	83
Ruknu'd-Dīn Ḥusayn b. 'Ālim, <i>see</i> Sayyed Ḥusaynī.	
" " <i>Kān-e-Shakar</i> , Khwāja,	159
" " <i>Mīr</i> , (of Ray),	74
Rūmī, Jalālu'd-Dīn,	34, 85, 226, 240, 241
Rustam s/o Isfandiyār (author of <i>Ṣad Dar</i>), 334, 336, 337	
Ruswā, Mīr 'Abdu'llāh Beg,	152(43)
Ṣābit (poet),	202
Ṣabūrī (poet),	86
Sadīd, Qāzī, (of Ray),	74
Sadīdu'd-Dīn (of Qazwīn),	82
Ṣādiq Ḥalwā'ī, Mawlānā,	95, 96
" <i>Mīrzā</i> ,	88
" <i>Muḥammad</i> , (of Ambala), <i>see</i> Muḥammad.	
Sa'dī, Shaykh,	86, 87, 132, 291, 295
Ṣadru'd-Dīn Abū'l-Faṭḥ,	131
" " <i>Aḥmad-e-Zanjānī</i> , Khwāja,	84
" " <i>Amīr</i> (of Qazwīn),	83
" " <i>-e-Qūniyawī</i> ,	71, 72
" " <i>Ibrāhīm</i> (the prime minister of <i>Mīrzā Shāh Rukh</i>),	95
" " <i>Mawlānā</i> ,	94
" " <i>Mūsā</i> , Shaykh,	87
" " <i>Shaykh</i> ,	104
Ṣadru'sh-Sharī'a, Ḥakīm,	81
" " <i>Sulṭānu'l-'Ulamā</i> ,	98
Sa'du'd-Dawla Yahūd (or Nahūd?),	84
" <i>-Dīn As'ad</i> ,	99
" " " <i>b. Shihāb</i> ,	98
" " " <i>-e-Ḥamawī</i> ,	90
" " " <i>-e-Taftāzānī</i> ,	78, 122, 143, 255
" " " <i>Kāfī-e-Bokhārī</i> ,	99

Sa'du'd-Dīn Mas'ūd Dawlatyār,	....	....	99
„ „ Mawlānā,	....	....	106
„ „ Shaykh,	....	....	101
Sa'du'llāh Kayrānawī Masīḥā, Shaykh,	....		196-197
Şafā'ī,	....	....	101
Şafī, 'Alī b. Ḥusayn-e-Wā'ez, <i>see</i> 'Alī.			
Şafīu'd-Dīn-e-Ardabilī, <i>i.e.</i> Shaykh Şafīu'd-Dīn Abu'l-Faṭḥ			
Ishāq (the ancestor of the Şafawids),			87
Şafīu'd-Dīn, Shāh, Nūrbakhshī,	....	....	74
Şafīu'llāh b. 'Alī (of Baṣṭām and Dihistān),	....		16, 17
Sag-e-Lawand,	....	....	84
Şaḥābī, Mawlānā (the famous writer of <i>rubā'iyyāt</i>),			80
Şāheb Ismā'il b. 'Abbād,	....	....	104
„ Maḥmūd Balwāj,	....	....	91
„ Nawwāb Ḥāmid Beg,	....	....	152(56)
Sahwī (poet),	....	....	87
Şā'ib (poet),	....	....	124-125 , 169, 197, 209, 211
Sa'id Bābwayh or Bābūyah Rāfi'i, Imām,			82
„ b. Muḥammad (= Mawlānā Jāmālū'd-Dīn-e-Turkis-			
tānī,	....	....	106
„ Sa'du'd-Dīn,	....	....	220
Saif Zafar,	....	....	229
Sā'il, Mawlānā,	....	....	77
Sajāwandī, Sirāju'd-Dīn Muḥammad,	....	....	79
Sakkāk (of Simnān),	....	....	77
Sakkākī, Sirāju'd-Dīn,	....	....	255
Şalābat Jang,	....	....	111, 236
Sālār Jang,	....	....	127
„ Khwāja Ghiyāsu'd-Dīn,	....	....	77
Şāleḥ (poet),	....	....	209
„ Nidā'ī,	....	....	97
Sālik (of Qazwīn),	....	....	232
„ (of Yazd),	....	....	232
Salīmī,	....	....	152(47)
Salīm, Mullā Muḥammad Qulī,	....	....	128
Salmān-e-Şānī, <i>see</i> 'Ārifī.			

Salmān-e-Sāwajī, Khwāja Jamālu'd-Dīn,	9, 10, 13, 70
Samākī, Amīr Fakhru'd-Dīn,	79
Sāmīrī (poet),	86
Samjhū, Ghulām Muḥammad Sūrati,	151(48)
Sām Mirzā, Ibn-e-Ismā'il al-Ḥasanī,	41
Sanā'i,	9, 34, 35-36 , 88, 211, 253-254 , 275
Sanā, Shaykh Sanāu'llāh,	151(27)
Sanjar, Sulṭān,	35, 91, 99, 106, 248
Ṣan'ullān, Shaykh,	86
Ṣarfī (of Sāwa),	71
Sātsīz Mirzā (ruler of Kāshghar),	105
Sawdā (the Urdu poet),	213
Sayfī-e-Bukhārī, <i>surn.</i> 'Arūzī,	6, 7, 100
Sayf Khān,	168
Sayfu'd-Dawla,	104
„ -Dīn-e-Bākhazī,	90
„ „ Malikū'l-Kalām,	102
Sayfu'l-Mulūk, Mawlānā, 'Shujā'ī',	77
Sayrī, Mawlānā Muḥammad,	77
Sayyed (poet),	202
„ 'Alī, Amīr (ruler of Kāshghar),	105
„ Ḥusaynī, <i>i.e.</i> Ruknu'd-Dīn Ḥusayn b. 'Ālim b. Abu'l-Ḥasan al-Ḥusaynī, surnamed Fakhru's-Sādāt,	51, 162, 182, 184
„ Shamsu'd-Dīn,	34
„ Sharīf-e-Jurjānī, <i>see</i> 'Alī, Mīr Sharīfu'd-Dīn.	
Seddon C. N.,	264
Shabistārī, Shaykh Maḥmūd, <i>see</i> Maḥmūd.	
Shādān, Shaykh Abū Bakr,	82
Shafaq, Dr. Rezā Zāda,	307, 308
Shafī'ā-e-Yazdī,	49, 232
Shāh 'Ālam (the Mughal Emperor),	109, 111, 235
Shāhidī (of Bilgrām),	202
„ Mawlawī, Ibrāhīm,	167
Shahidī (poet, of Qumm),	68
Shāhī-e-Sabzwārī,	34

Shāh Ismā'il-e-Şafawī,	13, 41, 65, 69, 81
„ Jahān (the Emperor), 47, 49, 124, 186, 214, 223, 232,	236, 240, 246, 247, 254, 277
„ Madār, <i>see</i> Madār.	
„ Mansūr b. Muẓaffar,	8
„ Mīr (Hibatu'llāh),	258
„ Mirzā (=Mirzā Mahdī Khān), <i>see</i> Mahdī Khān.	
„ Muḥammad Surnā'ī,	100
Shāhnawāz Khān (the minister of Niẓāmú'l-Mulk Āṣaf	
Jāh),	110-111
Shāh Rukh b. Sulṭān Farrukh (ruler of Shirwān),	89
„ Sharīf,	135
„ Shujā' (the Afghan),	190
„ Ṭahmāsp (the Safawid),	41, 68, 69
Shā'iq, Mīr Ghiyāsu'd-Dīn Sūratī,	152(49)
Shā'ir (poet),	202
Shākiri,	99
Shamanī al-Aghraj (or al-A'raj),	99
Shāmī (of Bokhārā),	77
Shams-e-Fakhri,	13
„ -e-Tabriz,	210
„ Ḥakīm Shamsu'd-Dīn,	152(55)
Shamsher Khān (governor of Ghaznī),	267
Shamsu'd-Dīn al-Ḥusaynī,	97
„ „ Ḥakīm (the Ḥakīmu'l-Mulk, attached to	
Akbar),	82
„ „ Muḥammad (=Mīr-e-Sar Barahna),	101
„ „ „ b. 'Alī, Mawlānā (the spiritual	
guide of Jalālu'd-Dīn-e-Rūmī),	85
„ „ Qāzī (prime minister of Shāh Ṭahmāsp),	81
„ „ Ṭāhir-e-Sanjāsī,	84
„ „ 'Ubaydī,	86
Shamsu'l-A'imma Ḥalwā'ī,	96
Shamsu'llāh Qādirī,	131, 201, 302
Shāpūr, Khwāja, (Farībī, Firībī, or Ḳarībī),	76
Sharaf-e-Jahān, Mirzā,	199

Sharafū,	....	....	....	152(51)
Sharafu'd-Dīn 'Alī-e-Yazdī,	<i>see</i> 'Alī.			
„ „ -e-Shufurwah,	....	....	....	90
„ „ Fazlu'llāh-e-Qazwīnī,	<i>see</i> Fazlu'llāh.			
„ „ Yahyā-e-Munayrī,	....	....	....	231-232
Sharārī (of Hamadān),	....	....	....	72
Sharar, Mirzā Ghulām 'Alī,	....	....	....	152(50)
Sharīf,	....	....	....	86
„ -e-Jurjānī, Sayyed,	....	....	....	143
„ Hījri, Khwāja Muḥammad,	....	....	....	76
Shawkat Ḥusayn,	....	....	....	181
Shawq, Mīr 'Abbās 'Alī,	....	....	....	151, 152(53)
Shaydā, Khwāja Sa'īd,	....	....	....	151(54)
Shaykh Ḥasan-e-Buzurg, the Jalā'ir,	....	....	....	9
„ Mīr,	....	....	....	246
„ Muḥammad b. Shaykh Lād,	....	....	....	25
„ Shāh,	<i>see</i> Ibrāhīm.			
„ Uṣmān of Sāwa,	....	....	....	70
„ Uways, Jalā'ir,	<i>see</i> Uways b. Ḥasan.			
Shaykhzāda 'Fidā'ī,	....	....	....	81
Shērānī, Professor Maḥmūd Khān,	300, 302, 303, 309, 310			
Shihābī 'Arābī (or Ghazzālī),	....	....	....	102
Shihābu'd-Dīn 'Alī, Shaykh, (of Ray),	....	....	....	75
„ „ -e-Suhrawardī, Abū Ḥafṣ 'Umar (the great				
Ṣūfī),	....	....	....	84, 85
„ „ Qāzī Fāzil-e-Hindī,	....	....	....	204
Shuhrat (poet),	....	....	....	202
Shujā',	....	....	....	246, 247
Shujā'ī,	<i>see</i> Sayfu'l-Mulūk.			
Shujā'u'd-Dawla,	....	....	....	127
Shukru'llāh-e-Shīrāzī, Mullā,	....	....	....	186
Shillī, Muḥammad b. Abī Bakr,	<i>see</i> Ash-Shillī.			
Shu'la, Ḥasan Yāwar,	....	....	....	152(52)
Ṣidqī, M. Sulṭān Muḥammad,	....	....	....	80
Sikandar 'Ādil Shāh,	....	....	....	115
Sīngar, Imām Najmu'd-Dīn,	....	....	....	89

Sipāhī,	101
Sirāju'd-Dīn Qumrī,	83
Sīwājī, (the Marāthā),	239
Siw Sahāya Kāyath,	277
Sozanī (poet),	94, 97
Şūfī,	151(57)
„ Mawlānā Muḥammad,	80-81
Sughdī (=Hāshimī), Shaykh,	92
Sujān Rāi, Munshī,	212
Sukhanwar, Muḥammad Şadīq,	203
Sukthankar V. S. Dr.,	307
Sulaymān Muḥammad-e-Bulghārī,	21
„ Nadwī, Mawlawī Sayyed,	36, 42, 119
„ Shāh, (grandson of Sultān Malī : Shāh),	99
Sultān Ḥaydar (father of Shāh Ismā'il-e-Şafawī),	87
„ Ḥusayn Mirzā, Abu'l-Ghāzī, <i>see</i> Ḥusayn.	
„ „ s/o S. Uways,	54
„ Junayd,	87
„ Muḥammad Rūmī, <i>see</i> Muḥammad.	
„ „ Shāh-e-Bahmanī, <i>see</i> Muḥammadshāh.	
„ Uways, <i>see</i> Uways.	
„ Ya'qūb (patron of Ahlī),	13
Sundar Dās,	277
Sunij Khān,	107
Surūq b. ad-Dakhda' (of Hamadān),	72
Syāvakhsh, Dastur,	337
Ṭabarī, Abū Ja'far Ibn-e-Jarīr, (the historian),	80
Tabassum, 'Abdu'l-Karīm Sūratī,	151(26)
Ṭab'ī (poet),	99
Tadarwī-e-Abharī, (poet),	84
Taftāzānī, Sa'du'd-Dīn Mas'ūd b. 'Umar,	79, 122 , 143, 255
Taghārbeg b. Muḥammad (minister of Sanjar),	106
Ṭahāwī, Abū-Ja'far Aḥmad b. Muḥammad,	118-121
Ṭāhir-e-Naşrābādī,	129
Ṭāhirī, Mawlānā,	241
Ṭāhir, Khwāja Muḥammad, s/o Umīdī,	76

Ṭāhir, Shāh, ....	....	....	74, 85
.. Waṣlī, Khwāja Muḥammad, ....	....	....	76
Ṭahmāsp, Shāh,	79, 81, 86, 87, 89, 173, 174, 199	....
Ṭāj-al-Ghanī, <i>see</i> Ṭāj Muftī.			
Tajarrud, 'Abdu'llāh Shāh Sūrati, ....	....	151(25)	
Ṭāj Muftī Malikī, ....	....	174	
Ṭāju'd-Dīn b. M. Malikī, <i>see</i> Ṭāj Muftī.			
.. .. Ḥasan, Amīr, s/o Q. Mas'ūd (of Ray),		75	
Talammuz Ḥusayn, Qāzī, ....	....	114	
Ṭālib Kalīn, <i>see</i> Kalīm.			
.. Mīrzā Maḥmūd Beg, ....	....	152(59)	
.. Shaykh 'Alī, ....	....	152(60)	
Tānā Shāh, Abu'l-Ḥasan ....	....	116	
Taqī (Urdu poet), ....	....	213	
.. -e-Awḥadī, ....	....	129	
Taqīu'd-Dīn, Ḥakīm (of Qumm), ....	....	68	
Ṭāramī, Mawlānā 'Alī, <i>see</i> 'Alī.			
'Ṭāramī'; Mīr Dost, <i>see</i> Mīr Dost.			
Tardī Dūda, ....	....	96	
Ṭariqī (of Sāwa), ....	....	71	
Tātār Khān, ....	....	107	
Ṭā'ūs, Khwāja Quṭbu'd-Dīn, ....	....	77	
.. Sayyed 'Alī b. Mūsā aṭ-Ṭā'ūs al-Ḥusaynī,		288-289	
Tawakkul Beg, ....	....	267, 306	
Tawfī (or Ṭūbā), poet, ....	....	87	
Ṭawil, Shaykh Sharafu'd-Dīn, ....	....	82	
Tha'ālibī, Abū Maṣṣūr, ....	....	77	
Tipū Sulṭān, ....	....	236	
Tolājī, Amīr (ruler of Kāshghar), ....	....	105	
Tolak, Amīr (ruler of Kāshghar), ....	....	104	
Ṭubā (or Ṭawfī), Mawlānā, ....	....	87	
Tughluqtīmūr (the Moghul Khān), ....	....	104	
Tughrā, Mullā (of Mashhad), ....	....	279, 290	
Ṭughril, Sulṭān,	74, 84, 220, 297		
Tukush, the Khwārazmshāh, Sulṭān, ....	....	84, 298	
Ṭūsī, Khwāja Naṣīru'd-Dīn, <i>see</i> Naṣīru'd-Dīn.			

'Ubayd-e-Zākānī,	....	....	....	83
'Ubaydu'llāh Ahrār Khwāja,	....	....	....	30, 113
„ b. Mas'ūd,	....	....	....	243
„ b. „ Maḥbūbī Ḥanafī,	....	....	....	19
Ul jāyatū,	....	....	....	81, 85
Ulūs Sultān s/o 'Abdu'r-Rashīd Khān (ruler of Kāsh- ghar),	....	....	....	106
'Umar b. Mas'ūd, Tāju'd-Dīn,	....	....	....	98
„ b. Muḥammad al-Ḥarbābādī (? or Ḥartābādī or Ḥarnābādī),	....	....	....	93
„ b. Muḥammad, Maleku'l-Kalām,	....	....	....	9
„ b. Sahlān-e-Sāwajī, Qāzī,	....	....	....	91
Umīd (poet),	....	....	....	202
Umīdī, Mawlānā (poet),	....	....	....	75-76
Urdū Khān,	....	....	....	107
'Urfī, Ghulām Wajihu'd-Dīn,	....	....	....	152(66)
„ Kamāngar, Mawlānā,	....	....	....	86
„ Sayyed Muḥammad, (poet),	....	....	....	194, 199, 273
'Usmān, Qāzī Niẓāmu'd-Dīn,	....	....	....	83
Uways b. Ḥasan Shāh-e-Īlkhānī, Sultān, (= Shaykh Uways),	....	....	....	8, 9, 15, 85
'Uzlat (poet),	....	....	....	202
„ Sayyed 'Abdu'l-Walī,	....	....	....	152(65)
Vardast, Dastūr,	....	..	....	337
Vishnū Sharmā,	....	....	....	175
Wafā'ī, Shaykh Zaynu'd-Dīn-e-Khwāfī,	....	....	....	265
Waḥīdī (of Qumm),	....	....	....	68
Waḥīd, Shaykh Waḥīdu'd-Dīn,	....	....	....	153(106)
Waḥīdu'z-Zamān,	....	....	....	243
Waḥshat, Mīr Niẓāmu'd-Dīn,	....	....	....	153(105)
Waḥshī-e-Bāfaqī, Mullā,	....	....	....	70, 170
Wajhī (author of Sabras),	....	....	....	147
„ (of Tafrish), Mawlānā,	....	....	....	68
Wajhu'd-Dīn (= Wajihu'd-Dīn) Wajdī,	....	....	....	20
Wajihu'd-Dīn Wajhī,	....	....	....	133
Walī, Muḥammad Walī, Ahmedabadi,	....	....	....	153(107)

Wārisī (poet),	....	....	....	87
Wāṣilī (poet),	....	....	....	100
Wāsiṭī (poet),	....	....	....	202
Waṣṣāf,	....	....	....	65
Waz'ī, Amīr Ṣahīru'd-Dīn Ibrāhīm, (of Ray),			<i>see</i> Ṣahīru'd-Dīn.	
Wazīrī (poet),	....	....	....	205
Wuqū'ī,	....	....	....	86
Yaḥyā, Amīr,	<i>see</i> Amīr.			
.. b. Sibak Fattāhī,	....	....	....	146
.. Khān, Mawlānā, (<i>wazīr</i> of Gilān),			....	81
.. Ma'ād Abū Zakariyyā,		....	....	72
.. Qāzī,	....	....	....	81
Yaktā (poet),	....	....	....	202
Yaktāsh Khān,	....	....	....	87
Yālīt, Ḥakīm (or Yālith or Bālīt),			....	78
Yamīnu'd-Dawla, Sultān,	....	....	....	93
Ya'qūb Beg, the Āq-Qoyunlū prince,			....	65, 68
.. -e-Sarfī b. Ḥasan-e-Kashmīrī al-'Āsimī,			....	189, 190
.. Mawlānā,	....	....	....	87
.. Ya'qūb 'Alī Khān,	....	....	....	153(109)
Yazīd b. Hārūn, Abū Khālīd,	....	....	....	98
Yūnus Khān (the ruler of Moghulistān),			....	105
Yūsuf (author of <i>Tuhfa-e-Naṣā'ih</i>),			....	130
Yūsuf b. al-Ḥusayn (of Tehrān),			....	72
.. -e-Hamadānī, Khwāja,			....	71
.. -e-Qarābāghī,	....	....	....	260
Ẓafar Khān (governor of Kabul),			....	124
.. .. (governor of Kashmir),			....	38
.. Sayyed Muẓaffar Ḥusayn Bokhārī,			....	152(61)
Ẓafaru'd-Dīn, al-Kāfī (of Hamadān),			....	72
Ẓāhid b. Muḥammad Nizām,			....	232
.. Zaynu's-Ṣāleḥīn,	....	....	....	242
Ẓāḥik, Mīrzā Aḥidu'd-Dīn Beg,			....	152(58)
Ẓāhīr (of Fāryāb),			....	9
Ẓāhīru'd-Dīn Abū'l-'Alā, Shaykh,			....	102
.. .. al-Kuttāb,	....	....	....	99

Ṣāḥirū'd-Dīn Ibrāhīm, Amīr, (=Waz'ī),	....	.75
Zā'ir (poet),	....	202
Zākīr, Sayyed Maḥmūd	....	152(41)
Zamakhsharī, Maḥmūd b. 'Umar Jāru'llāh,	....	91
Zamīrī (poet),	....	202
.. (of Hamadān),	....	72
Zarīfī,	....	87
Zartusht b. Bahrām b. Pāzdū,	....	318, 331, 341
Zawqī, Muḥammad Amīn,	....	80
Zayn Khān,	....	87
Zaynu'd-Dīn-e-Khwāfī, Mawlānā,	....	106
.. .. Wafā'ī, Shaykh,	see Wafā'ī.	
.. .. Muḥammad, Nūr-Bakhsh,	....	179
Zīrak, Sayyed 'Alawī,	....	152(46)
Ziyā (poet),	....	202
Ziyādu'l-Kabīr (of Hamadān),	....	72
Ziyāu'd-Dīn, Shaykh (poet),	....	85
Ṣuhūr, Ḥājī Ḥaṣūr or Ḥuṣūr, Shaykh,	....	227
Ṣuhūrī (poet of Bijapur),	70, 128, 170-171, 193, 209	
Ṣuhūru'l-Ḥasan,	....	297
Zulālī of Khonsār,	....	128, 253
Zu'lfaqār 'Alī (of Deoband),	....	204
.. -e-Shirwānī,	....	9, 12, 89
.. Khān s/o Āṣaf Khān,	...	168

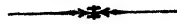
INDEX III

NAMES OF SCRIBES

The Arabic figures refer to the numbers of books in the Government Collection; the Roman figures to the volumes in the Bombay University Collection.

'Abdu'l-Ghafūr,	141
„ -Karīm b. Nâsir Abi Ismâ'il,	XVI
'Abdu'llāh Ḥusaynī, Mīr,	100
'Abdu'l-Mu'min al-Marâzī,	30
'Abdu'r-Rashīd b. Lāla b. Şāleḥ Kashmīrī,	174
Abu'l-Faṭḥ,	V
'Ādil Beg (?),	X
Al-Ḥurr b. Darwesh Muḥammad b. Bāqī,	172
Amato Chezaud, S. J., Father,	XLI
Asad Beg,	94
Bābā 'Abdu'llāh al-'Āşimī al-Kashmīrī,	109
Barī Malik (?) b. Munnā Khān,	52
Bāzīd Akhunzāda, Mullā,	135, 136
Bulāqī, Shaykh Muḥammad (of Burhanpur),	129
Buqrāt-e-Samarqandī, Abu'l-Qāsim,	181
Dārāb b. Hormazyār Sanjāna,	XXIX, LI
Ghulām Muḥyi'd-Dīn Manzūr,	17
„ Murtāzā,	VI
Harnāth of Batāla,	XV
Ibrāhīm b. Zayd b. 'Alī al-Fāṭimī az-Zaydī,	87
Imāmu'd-Dīn, Sayyed,	98
'Ismatu'llāh-e-Kashmī,	71
Īzidyār b. Wekjieu Sanjānā,	XXXI
Jān Muḥammad Maḥramī Chishtī,	56, 57, 60, 61
Lāla Ajodhā Parshād,	XIV
Maḥmūd, Shaykh,	80
Mirzā Muḥammad 'Alī,	40

Muḥammad Amīnu'd-Dīn Kasrat,	....	....	28
„ b. Ḥabīb b. Tamīm,	....	....	XXIII
„ Dā'ūd Amlāhī, ....	....	....	74
„ Ḥasan-e-Dāmaghānī,	....	....	VIII
„ Kāzīm,	....	....	119
„ Māh Qādirī,	....	....	13
„ Masīḥ,	....	....	127
„ Rabī' b. Ḥājī Barkhurdār-e-Iṣfahānī,	....	....	50
„ Shahīd (of Muradabad),	....	....	III
Mullā Muḥammad-e-Kābulī,	....	....	170
Nawshērwan s/o Behdīn Manekjī,	....	....	XLVII
Nizāmu'd-Dīn (of Madras), Muḥammad,	....	....	130
Nūr Muḥammad,	....	....	103
Nūru'd-Dīn Ḥusayn, Qāzī (of Broach),	....	....	76, 77, 78
Qalandar Beg,	....	....	86
Qamaru'd-Dīn Mīr,	....	....	139
Qāzī Muḥammad Sirāju'd-Dīn* Nāgorī,	....	....	164
Rafī'u'd-Dīn,	....	....	10
Rustam Beg,	....	....	29, 30
Şāleḥ of Shihābu'd-dīnpūr,	....	....	118
Shamsu'd-Dīn Muḥammad Quraysnī,	....	....	23
Shewan Şāḥeb,	....	....	167
Tāju'd-Dīn, Shaykh,	....	....	142, 143
Tehmūljī s/o Dastūr Jīwanjī,	....	....	LIII
'Umar b. 'Abdu'llāh al-Ḥaḍramī,	....	....	96



INDEX IV

PLACES OF TRANSCRIPTION

The Arabic figures refer to the numbers of books in the Government Collection; the Roman figures to the volumes in the Bombay University Collection.

Adamnallī (? Adampellī),	....	....	....	157
Aleppo,	....	....	....	XLI
Aurangabad,	....	....	....	29, 30
Bijapur,	....	....	....	17
Bombay,	....	....	....	98
Broach,	....	....	....	76, 77, 78
Burhanpur,	....	....	....	XXIV
Dā'ira Ahmednagar,	....	....	....	161
Gāndāpūr,	....	....	....	164
Halsī,	....	....	....	139
Hyderabad (Deccan),	....	....	....	28
Junagadh,	...	....	....	I
Kābul,	....	....	....	181
Khujasta Bunyād (=Aurangabad),	....	....	....	86
Lahore,	....	....	....	VI, X
Medak,	....	....	....	13
Melāpūr,	....	....	....	42, 44, 47, 130
Nājia (in Gujarat),	....	....	....	103
Nirmal,	....	....	....	40
Shahjahanabad,	....	....	....	IV, VII



INDEX V

DATES OF TRANSCRIPTION

The Arabic figures in lighter type refer to the numbers of books in the Government Collection; the Roman figures to the volumes in the Bombay University Library Collection.

A.H.		1117 164	1264 100
859 80		1119 111	1268 161
925 31		1124 84	1270 76, 77, 78
974 81		1127 131	1273 XI
1001 121		1128 III	1274 VI
1004 X		1139 119	1286 39
1006 XXIII		1141 127 -	1291 102
1024 2, 3, 4		1155 94	1292 98, 99
1054 74		1163 LIII (2)	1297 XVI
1064 142, 143		1181 86	1315 101
1070 27		1188 42, 44, 47-	1321 88
1075 29, 30		1190 XV	A.Y.
1078 23		1206 IX	1024 XXXI
1082 71		1210 10	1044 XXIX
1085 50		1224 IV	1049 LI
1093 V		1225 11, 28, XII	1112 XLVII
1094 103		1241 VII	1142 LII
1095 96		1242 130	1164 LIII
1099 87		1244 139	A.D.
1100 118		1255 129	1638 XLI
1102 166		1256 17, 141	1712 XIV
1106 174		1263 40, 157,	Samwat
1111 XXIV		VIII	1881 I

